

The Vriddhichandrajee Jain Sabha's Publication.

Volume II.

LIGHT OF THE SOUL.

"HRIDAYA PRADIPA."

Sanskrit text with Gujarati and English
translation, and short grammatical and
explanatory notes in English.

143

by

SHAH MOTILAL MULJIBHAI.

Honorary Secretary, Vriddhichandrajee Jain Sabha.

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કુરજ ખપતર સનેને લુદ્ગી લયાએમાં.

અંશુભૂષણ

Work is Worship.

અંશુભૂષણ

Duty is Deity.



LALLUBHAI MOTICHAND MEHTA, B.A., LL.B
(1880 -1912)

DEDICATED

to

The revered memory
of the late

Mr. Lallubhai Motichand Mehta,

B. A; LL. B.

Judge Bhavnagar State

as

An humble token of esteem and admiration for his lofty ideals.

by

V. J. Sabha.

By anger, fear, and avarice deluded,
Men do not strive to understand themselves
Nor ever gain self-knowledge. One is proud
Of rank and plumes himself upon his birth;
Contemning those of low degree; another
Boasts of his riches, and despises the poor;
Another vaunts his learning, and despises
Men of less wisdom, calls them fools; a fourth
Piquing himself upon his rectitude;
Is quick to censure other people's faults.
But when the high and low, the rich and poor,
The wise and foolish, worthy and unworthy,
Are borne to their last resting-place—the grave,
When all their troubles end in that last sleep,
And of their earthly bodies nought remains,
But fleshless skeletons—can living men
Mark difference between them, or perceive
Distinctions in that dust of birth or form?
Since all are, therefore, levelled by the grave,
And all must sleep together in the earth—
Why, foolish mortals, do ye wrong each other?

—“*Mahabharata*”—

PREFACE.

No preface is needed to this little book, because the title itself is a sufficient recommendation for its careful perusal by the public without any words of introduction from me; yet, following the usual practice, I venture to say a word or two about this work.

As is generally the case with many an ancient Indian poet, nothing is known about the author of this work. This work inculcates the principles of high rectitude and truth ordained in the Jain Holy texts, yet, they are common to almost all the systems of philosophy and codes of ethics. It offers salvation to all human beings irrespective of caste, creed, colour, nationality or sex. It begins with offering obeisance to spiritual knowledge; which by fire of contemplation, unfolds divine truths as to the animate and the inanimate by purging the causes of wrong knowledge. It then refers to the method of attaining true happiness, by the eradication of the

bondage of Karina, which means the annihilation of infatuating energies such as delusion, lust, anger, pride and their instrumental causes which impair the natural qualities of the Soul. The author rightly condemns the so-called ascetics, who are fondly attached to worldly enjoyments, and deservingly eulogises only those who have secured right knowledge, right belief and right conduct. He prefers the study of a single verse, illuminating the path of truth to the study of a number of books with vulgar topics and trivial observations. He recommends the conquest of the ungovernable mind as a sure means of true knowledge. He refers to the superiority of happiness, derived from spiritual trance and quietude of mind over the sovereignty of the three worlds. He highly appreciates and draws a glowing picture of perfect happiness, which ascetics or laymen, who have renounced the world in toto would enjoy and which transcends the blissful joy and high powers derived from Siddhis, Samadhis, and Yogas, which prove a hindrance, being liable to

wrong use if they are constantly practised with selfish motives. This lofty virtue of dis-attachment he propounds in verses which are at once beautiful, instructive and impressive.

I gratefully acknowledge my indebtedness to the revered Muni Maharaja Vidyavijayjee, the learned disciple of His Holiness the Shastra Visharada VijayaDharma Suriji whose chief object is the dissemination of knowledge and amelioration of human beings. He was graciously pleased to render the verses in Gujarati and to suggest the utility of the English version.

My sincere thanks are due to Mr Tribhovandas K. Trivedi, Naib Diwan Bhavnager State, for his suggestions while the book was passing through the press, and also to Prof. H. B. Bhide, M. A; LL. B who took great pains in comparing the English translation with the original Sanskrit text and making useful suggestions, and to Mr Motichand J. Mehta for his great help in preparing the English translation and notes and also to Mr V. K. Patel, M. A. for going through proofs:

Following the kind advice of the Naib Déwansaheb, a short life-sketch of Mr Lallubhai Motichand Mehta, B. A., LL. B. is appended. I am greatly indebted to Prof. Tribhovandas P. Trivedi, M. A., LL. B. for preparing the sketch at my request and to Mr Gulabrai G. Desai, B. A., LL. B. for his valuable suggestions and advice in connection with the same.

There remains only the pleasing duty to express my deep gratitude to the Hon. Mr. Lallubhai Samaldas Mehta, C. I. E., for his kind favour of a foreword.

My thanks are also due to the authors of the books:—Jainism, Nayākarnika and Hridaya Pradipa of Jain Dharma Prasarak Sabha.

I specially owe a deep debt of gratitude to the Yiddhichandrajee Jain sabha, under whose auspices, I am enabled to undertake this humble work in consonance with its praise-worthy object of disseminating knowledge as widely as possible, and to Mr Ratilal G. Vohra, the Joint Secretary, for his kind encouragement.

Bhavnagar
Date 11-6-1917 Shah Motilal Muljibhai

Preface to the Second Edition.

At the suggestion of my friends on account of the deserving appreciation of the book by the public and the press, and its speedy and immediate sale, this second edition is undertaken.

Select opinions are added in the end.

M. M. Shah.

FOREWORD.



(By The Hon. Mr. Lalubhai Samaldas
Mehta, C. I. E.)

It is a singular testimony to the excellent qualities both of the head and heart of the late Mr. Lallubhai Motichand Mehta that Mr. Motilal M. Shah, the translator of a well-known work on Vairagya, should have thought it fit to connect that young man's name with his work. As a school friend of Mr. Motichand I was interested in the growth and educational progress of his son, and it was a pleasure to see the son proving superior even to the father. When his friends chaffed the father on this, he felt more proud of the boy in accordance with the proverb, 'पुत्रादिच्छेष्टं पराजयं'. Owing chiefly to hard work, Mr. Lallubhai's health broke down and the nervous strain led to constant attacks of head-ache. It was during one of such severe attacks accompanied by fever that

I was able to see the generous, altruistic nature of Mr. Lallubhai. A few students appearing for the B. A. were staying with me, and one of them was unfortunately unable to read much owing to some trouble with his eyes. Just at the examination time Lallubhai had one of his usual attacks and he was ordered by the doctors to give up the idea of appearing for his examination. The disappointment was very great and yet Lallubhai instead of feeling morose and sullen, helped his colleague by reading to him the books of his optional subject which was different from Lallubhai's. An ordinary person would have taken the loss of one year-and Lallubhai could then ill afford to lose one year-so much to heart that he would hardly have been able to do any work at the time, but to do regular work of an unselfish nature in a subject unknown to him and abstruse required a noble, heroic soul, and I then saw for the first time that Lallubhai's soul was such a one.

I have a very vivid recollection of one of my

last interviews with the departed young man. Under strong medical advice in Bhavnagar, he had to be brought to Bombay, although he was in a very weak condition and it was half feared that he might succumb on his way to Bombay. I saw him soon after his arrival, and though he was very much exhausted, he received me with a smile on his face. He took the proposal of having an operation performed on him, in the spirit not of resignation only, but of cheerful submission to the will of the Almighty. I saw him soon after he was out of the effects of the chloroform, and I shall never forget the calm and cheerful face of the patient as he replied to my inquiries after his health, which showed that he had made his peace with his God, and was prepared to face the future in a spirit of willing submission to the Highest Will. We all hoped for the best at that time, but fates willed it otherwise, and while the family were to lose one of their illustrious members, and his friends a genial, courteous companion, the State was

to lose by his death the services of the young, capable, intelligent officer, who it was expected would be able to rise to the highest rung of the ladder in his department by his loyal services to the State and the people. The disconsolate father tried to keep himself up as he owed a duty to his grandson who was a brilliant boy. That comfort was also denied to Mr. Motichand, whose only solace now lies in his genuine deep Faith in the Teachings of his Religion.

Lalubhai Samaldas.

A short biographical Sketch* of Mr. Lallubhai Motichand Mehta, B. A; LL. B.

(By Mr. T. P. Trivedi, M. A; LL. B.
Professor, D. J. Sind College.)

" Not to no end he lived, though short his day,
Not fruitless all those weary weeks of pain,
Early matured for heaven, he pass'd away,
Nor death he dreaded, when to die was gain. "

—*Thomas Hill*—

* It is one of the saddest ironies of fate for me that at a time when I should have expected to enjoy the pleasurable company of my dear friend Lallubhai, and to derive the benefit from his cheerful conversation and sage counsel, I am called upon to discharge the sorrowful duty of writing down a biographical sketch of his short but noteworthy career. In preparing this slight sketch of a grievously short but highly illustrious career, I have derived considerable information from the members of the family of the deceased, and much valuable assistance from the opinions regarding Lallubhai's character given by men of high respectability and position in life. The extracts from some of these opinions are printed at the end of this sketch. I am

“ The highest object of life we take to be, to form a manly character, and to work out the best development possible of body and spirit-of mind, conscience, heart and soul. This is the end; all else must be regarded as the means. Accordingly, that is not the most successful life in which a man gets the most pleasure, the most money, the most power or place, honour or fame, but that in which a man gets the most manhood, and performs the greatest amount of useful work and of human duty. ”

—Smiles—

Mr. Lallubhai M. Mehta was born in Bhavnagar on the 19th October, 1880. He belonged to a highly respectable and ancient Jain family which has made Bhavnagar its home ever since its migration to this place from Palitana, more than a hundred years ago. Mr. Motichand, the father particularly obliged to the Hon. Mr. Lalubhai Samaldas Mehta, C. I. E. and to Mr. Gulabrai G. Desai, B. A; LL. B. the leading pleader of the Bhavnagar Bar, for the keen interest which they have taken in this sketch while it was getting ready, and for their valuable suggestions and advice.

of Lallubhai possesses all the qualities which go to make a successful pleader, and had he only chosen to accept Law as his profession after passing his Law Examination in 1894, he would have, by this time, made his name as one of the foremost pleaders of the Bhavnagar Bar; but circumstances willed it otherwise, and he decided to spend his life in the less boisterous and lucrative but more unassuming and sacred profession of a school master.

From his very childhood Lallubhai gave promise of a distinguished after-career, and his germinal qualities found a congenial field for rapid development under the fostering and guiding care of the father, who spared no efforts on behalf of his beloveds on. The child rapidly picked up his lessons in elementary education nor was the religious education of the boy neglected and the precocious young student at a very early age, imbibed all the religious ideas and practices of the family. After an uninterrupted and brilliant career first at the Local Gujarati School and subsequently at the Alfred High

School, Bhavnagar, Lallubhai passed his Matriculation Examination in 1897. The Previous and Intermediate Examinations were passed from the Samaldas College in 1898 and 1899 respectively, and Lallubhai succeeded in securing a college scholarship on account of his high rank at the Previous Examination. By his successful career, obliging manners, good behaviour towards his fellow-pupils and obedience and respect towards superiors, he won the love and good will of all he came in contact with. The professors of the College under whom he studied had a very high opinion of his attainments and general capacity as a student.

But the brilliant academic career of Lallubhai was unfortunately greatly interfered with owing to his serious illness when he was a student in the B. A. class. Inspite of every possible care and expert medical advice, the illness persisted in its course and all idea of study had to be abandoned for some time. Mr. Motichand, on account of his sweet and obliging nature and winning manners, has been able to build up a

very vast and enviable circle of intimate friends from amongst persons, belonging to the official and professional classes. Some of these belonged to the highest social status and on account of their sympathy for the family they sent pressing invitations to Lallubhai for a change of air. In response to the wishes of the sympathisers, Lallubhai stayed for some time as a member of the family with Mr. Manishanker G. Bhatt, B. A; LL. B. then Dewan of Mangrol, with Mr. Panachand J. Mehta, B. A. (Deputy, Assistant Political Agent) at Rajkot, the late Mr. Muljibhai K. Mehta, L. C. E. (Assistant Engineer R. G. J. P. Railway) at Jetalsar, with Mr. Kalidas K. Sheth (then Judge) at Jetpur. When Lallubhai went to Bombay in 1904 for his B. A. Examination, the Hon. Mr. Lalubhai Samaldas noticing his ill health, pressingly detained him for more than a month for the improvement of his health and kindly made all arrangements for medical aid. The enlightened company of these gentlemen had a very elevating effect on the formation of his character. Needless to say, that all these gentlemen did their very

best on behalf of the patient and studiously attended to all his wants with more than paternal solicitude. The good effect of their kind efforts was gradually obvious, for Lallubhai considerably improved in health, resumed his studies and successfully passed the B. A. Examination in 1905.

Lallubhai had natural aptitude for legal study as he had inherited all the qualities of a sound lawyer. After passing his B. A. Lallubhai naturally thought of prosecuting his studies for the L. L. B. Examination. His Highness, Maharaja Sir Bhavsinhbjee, K. C. S. I. was graciously pleased to confer upon him a scholarship of Rs. 20 per month as a special case; Lallubhai joined the Government Law Class in January 1906. He found the study of Law highly congenial to his temperament and successfully passed the final L. L. B. Examination in 1907 at the very first attempt.

Immediately after passing his Law Examination, Lallubhai was placed by his father under Mr. L. A. Shah, M. A; LL.B. (now the Hon. Mr.

Justice Shah) with the view of gaining some insight into the actual working of the Bombay Law-Courts. At the request of his father he was also allowed by Mr. G. R. Lowndes, Bar-at-Law (now the Hon. Mr. Lowndes, the official member of the Supreme Council) to attend to some of his cases. While he was merrily passing his time in the enlightened company of these legal luminaries and of other learned members of the Bombay Bar, attending the High Court and strengthening and consolidating his legal knowledge, His Highness the Maharaja Saheb of Bhavnagar was pleased to appoint him in May 1908 to the post of an attache to the Chief Judge. While yet a probationer in the Judicial Service, Lallubhai was temporarily entrusted with the onerous duties of the City Magistrate and he succeeded in securing the good wishes of the people and high opinion of his superior officers. Lallubhai afterwards served in the capacity of a Judge at Lilia, Umarala and Botad. He studied and grasped the facts of all the cases with great penetration and deep insight. The higher Judicial Officers

of the State have, one and all, borne testimony to his high qualities as a fearless, independent and upright judge.

Lallubhai was easily accessible to the people and he took part in various local activities started for their moral, intellectual and social progress. He performed the opening ceremony of the English School at Umarala in 1912. Subsequently when the school was handed over by its founders to the state authorities for management Mr. Kaushikram V. Mehta, B. A. the Director of State Education, Bhavnagar, referred in very appreciative terms to the help and guidance which the school had received from Lallubhai. Even to this day the school is closed on the anniversary of his sad death in the memory of the departed promoter of the institution. When in 1912 the province was in the throes of a severe famine, Lallubhai personally attended to many of the famine relief measures in his own local area. In short he rendered himself very popular owing to his generous and obliging nature, untiring energy and devotion to duty.

Now we come to the last and most unfortunate phase of his short but glorious career. In the month of August 1912 Lallubhai was once more attacked by a serious illness and though all that was humanly possible to secure a cure, was done, the life could not be spared. All the friends and sympathisers of the deceased and of his father tried their hardest in securing medical advice and rendered valuable services out of sheer love for the family and the personal interest they took in Lallubhai's speedy recovery. Sheth Rattanjee Virji, on coming to know that Dr. Burjorjee (the retired Chief Medical Officer, Bhavnagar) recommended the patient for a change of air, very generously placed his fully furnished bungalow at the disposal of the family. The officers of the State as well as the leading citizens visited the family from time to time studiously anxious to know how the patient was faring. Even Their Highnesses the Maharaja Saheb and the Maharani Saheb of Bhavnagar were gracious enough to call upon the family several times and they generously placed expert medical advice at the disposal of the

patient. His Highness the Maharaja Saheb was also kind enough to send for the services of W. M. Major. Houston M. R. D. P. H. Agency Surgeon, Kathiawar and to order a medical officer of the State to accompany the patient to Bombay. No words can adequately express the most sincere gratefulness of the family for all that His Highness, who is so well known for his kindness and generosity, was pleased to do on behalf of the patient. But in spite of all these efforts the illness went on increasing and Lallubhai had to be removed to Bombay, where he was, at the pressing request of Mr. Motichand G. Kapadia B. A; LL. B, Solicitor lodged and nursed in his own house. Sheth Narottamdas Bhanjee, Mehta Chatrabhuj Bhaichandbhai, the Hon. Mr. Lallubhai Samaldas C. I. E. and the Hon. Mr. Justice L. A. Shah and others had the kindness to call upon the patient from time to time and to inquire about his health. The highest medical authorities were consulted and their advice was availed of. Finally a surgical operation was performed by Colonel A. Street M. B. I. M. S.

Senior Surgeon, but all this unfortunately proved of no avail. The cruel hand of Death ultimately triumphed and Lallubhai succumbed to his mortal illness on 4th December 1912.

The funeral ceremony of the deceased was attended by a host of friends and sympathisers. Condolence letters and telegrams from highly eminent personages poured in very large numbers. The Mahajan of Umarala, the leading citizens of Botad, Sihor and Bhavnagar, all the officials of the State as well as Mr. Rauchhoddas V. Patwari (Dewan of Gondal), Sheth Jamandas Bhagubhai of Ahmedabad and others were good enough to personally call upon the family and to express their sorrow for the sad bereavement.

Lallubhai's marriage had taken place in 1894. He died leaving behind him his aged parents, widow, son and daughter to mourn his loss. But it is an additional instance of the cruel irony of fate that the only son of the deceased who was the chief source of main consolation to the family after his sad death, suddenly

passed away, leaving the whole family engulfed in sorrow and lamentation. This boy was of a highly precocious nature and intensely religious in his temperament from his very young age. May his soul rest in peace.

Thus was abruptly terminated in its very prime a distinguished career which was giving distinct promise of its future greatness. Lallubhai can not be said to be a great man in the sense in which the term is ordinarily used; nor was he a very rich man; nor was it his lot to serve in the capacity of a very high officer of the state owing to the premature and sudden termination of his career; he led an extraordinarily simple life. But it is these simple lives that really count in this world. One notable characteristic which Lallubhai possessed in a remarkable degree, was his organizing capacity. He was invariably entrusted with some organisation work on the occasions of the various College Social Gatherings. When studying for his B. A. Examination in the Bhavnagar Jain Boarding, the junior students looked to him

for help and guidance in all cases of difficulty; in fact he did the informal work of the Superintendent of the Boarding while prosecuting his studies. He was equally enthusiastic in the management of the Lalbag Boarding House, when he was studying there for the LL. B. Examination. He also took an active part in all communal activities. When the 6th Jain Shvetamber Conference was held in Bhavnagar, he purposely came some days earlier from Bombay and did a good deal of active work in organizing and training the corps of Volunteers in conjunction with Sheth Narotandas Bhanjee, a highly energetic citizen of Bhavnagar.

In spite of such varied activities, Lallubhai was very unassuming and unostentatious in his demeanour. When he passed the LL. B. Examination, it was with great difficulty and after a weary waiting of no less than six months tha the could be persuaded to accept an address from the Jain Dharma Prasarak Sabha. The presentation of this address was presided over by Mr. Tribhovandas K. Trivedi then acting Dewan. Sheth Mansukhbhai Bhagubhai, Sheth Chimanlal Lalbhai the Nagarsheth

of Ahmedabad and other Jain luminaries graced the occasion with their valuable presence. Effective and highly eulogistic speeches referring to Lallubhai's qualities of head and heart were made by Messrs. Kunvarji Anandjee, Muljibhai and many others. Lallubhai gave a fitting reply in his characteristic humble manner, stating that such addresses were best given not at the beginning of a man's career but at the end of his career, that he looked upon the address as enormously increasing his responsibility in life and that in the present case his responsibility would be all the greater, as the address was delivered within the sacred precincts of the Jain temple before the inspiring presence of Gods.

Lallubhai used to hold very strong and enlightened views on some of the social usages of the present age. He used to condemn the custom of early marriages, saying that it shattered the youth and spoiled the manhood of society. He was a very staunch advocate of foreign travel and used to deplore the backward state of the female education. But while ardently longing for the welfare of his countrymen, he never allowed himself to indulge in any excesses of either opinion.

or actions, but was always moderate in his views and he strongly deprecated mischievous clamours. He was for adopting the line of least resistance and for carrying as far as possible, the representatives of the orthodox party with him in matters of social reforms; moreover he disliked the idea of all reforms being introduced according to the western views of social reforms. He had a proper regard for some of social and religious institutions of his caste and country and so, he always had an eye to the unsullied maintenance of the good parts thereof. He was in short for reconstructing society on the ancient basis of social and moral culture as also on the firm foundation of plain living and high thinking. His opinions, therefore obtained a careful and favourable hearing from the elders, and had he lived longer, he would have succeeded in promoting the cause of social and religious reforms in a very satisfactory manner.

Lallubhai was also of a very jovial disposition and sweet manners. He treated with uniform kindness and courtesy the members of the Bar, appearing before him. With all this he was intensely practical in his ways and actions, and it was always a pleasure to learn his advice on

all matters of difficulty. His superior officers all liked him for his sound legal acumen and able penetration into the facts of all the cases which came before him for hearing.

In fact it may be said without any exaggeration that the deceased possessed in a very high degree all the following qualities of an eminent judge mentioned by Chapman and Shirley:—

“ A judge—a man so learn'd,
 So full of equity, so noble, so notable;
 In the process of his life so innocent;
 In the manage of his office so incorrupt;
 In the passages of state so wise; in
 Affection of his country so religious;
 In all his services to the king so
 Fortunate and exploring, as envy
 Itself can not accuse or malice vitiate.”

Had Providence spared him, Lallubhai would have gradually risen to a very high position in the Bhavnagar State; but all our expectations have been cruelly frustrated and the only service we can now render to the deceased is to pray that his kind and benign soul may rest in everlasting Peace.

T. P. Trivedi.

Appendix.

Lallubhai as others knew him.

(The following extracts from the opinions of some of the highest Officials and other respectable persons will give some idea of the high esteem in which Lallubhai was held by these gentlemen.)

“ તમે અને સ્નેહથી પોધી ભણુવેલ અને એ તમારે યોગ્ય પુત્ર રતન હતું. દરખારી નોકરીમાં દાખલ થયા પછી અને તે પહેલાં પણ હું અને મળેલો ત્યારે એનું સૈબન્ય પ્રિય લાગે એવું મને ભાસેલું. ઉમરાળાની ભારી સુસાધ્રી વખતે એમને ત્યાં ન્યાયાર્થીશ વરીકે એ હતો ત્યારે હું મળેલો અને મને લાગેલું કે જો એ જીવતા રહા હોતું તો જરૂર એમની વિદ્યા એમની પ્રમાણીકરા વચ્ચા સૈબન્ય અને ચારિની સારે દરજાઓ એ ચડતું.”

—Sir, Prabhshanker Dalpatram Pattani,
K. C. I. E.

* * * * *

" I had noticed that Lallubhai possesses besides many other virtues, balance of mind which will stand him in good stead wherever he is."

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--Panachand J. Mehta, B. A.,
(Deputy Asst. Pol. Agent.)

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" I hear a small pamphlet embodying some of the principles of the Jain philosophy is under preparation by Mr. Motilal M. Shah, and that it is proposed to dedicate the same to your son the late Mr. Lallubhai Motichand Mehta. If this be a fact, I should like to suggest to the author that a short sketch of the life of the deceased, might be inserted in the book along with the dedication. That is the only tribute we, who are left behind to mourn his loss, can offer to one whom we loved and admired. I do not mean to say that the soul of the departed needs from us a physical recognition of this nature in his post-mortem existence."

* * * * *

" The reason why I make the suggestion above referred to, is that it is our duty to discharge the

debt we owe to the deceased for his short stay with us. There is also an additional reason why we should do this. A short sketch of his life thus placed on record will be a source of solace to relations and friends alike and it will supply materials for guidance to those who desire to tread in the footsteps of the deceased." * * * * " I knew

more of his inner side while he entered the state service as a judge and came in closer contact with me in his official life. He possessed a very sound knowledge of Law but the thing I admired in him the most was his higher side. We met very often and I always found him amiable and courteous. By his broad-minded sympathy he rendered himself very popular as a judge and was well spoken of by his immediate superiors. With all these traits, he was unassuming so much so that to outsiders he appeared a little over-modest but this impression disappeared on a closer acquaintance. Had Providence spared him I am sure he would have distinguished himself in many spheres of his life's activities."

— Tribhuvandas K. Trivedi,
(Naib Dewan, Bhavnagar.)



* * * * *

"I have the mournful pleasure of placing on record my high opinion of the promising character and ability of your late son Mr. Lallubhai Motichand Mehta. Throughout his college career he displayed a steady and intelligent application to studies, was sweet-tempered towards his brother students and paid implicit obedience to his professors. And what little I saw of him after his success at the LL. B. Examination also led me to the view that he would develop into an impartial officer and a pure-minded gentleman. His loss must have been indeed a heavy blow to you and to your family. I would only have you remember that those whom the Gods love die young."

—K. J. Sanjana, M. A.

(Principal, Samaldas College)



" I knew Mr. Lallubhai Motichand Mehta perfectly well ever since he served as an attache in the Judicial Department after passing his LL. B. Examination. I found him to be a promising young man & was much pleased with the way in which he studied and grasped the facts of all the cases and appeals he was asked to attend to.

His manners were very sweet and suasive and above all he always tried to consider both sides of a case ably, impartially, as well as with care and circumspection.

I could at once see that he had in him the makings of a good Judge and I am glad to testify my anticipations were more than fulfilled by the excellent manner in which he discharged his duties as a judge from the beginning to the end of his career. His qualities of heart also were unique. I am fully confident that he would have risen to the highest rung of the ladder of service without any hitch or hindrance in case Providence had spared him longer and in case the cruel hand of Death had not snatched him away from earth in the midst of a prosperous and promis-

ing career, which he was building for himself by means of high ability, strict honesty and great assiduity.

—Vithaldas M. Pakvasa;
(Chief Judge, Bhavnagar state.)

અર્થાતીકાર્ય

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“આપના ચી. ભાઈ લલદુલભાઈના પરલોક ગમનની વાત જાણી ભારા આત્માને ધણ્ણો ખેદ થાય છે, કારણું મરનાર નોકરી પર ઝડપથાણ ત્યારે પ્રથમ મારાજ હુથ નીચે એમણે એઠેચીતું કામ કરેલું છે, અને તમને તેજ વખતે જણાવ્યું હતું તેમ-એમની રીતભાતથી, મીલનસાર સ્વભાવથી અને કાનમાં ડંડા ઉતરી અધિકારીને હાટીકર કહેવાની એમની પ્રદૂતિથી અને પુરેપુરે સંતોષ થતો, હતો, અને મરનાર પણ ભારા પ્રત્યે સારો ભાવ રાખતા હતા.”

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“આપનો એના ઉપર અપૂર્વ પ્રેમ હતો તેમ એને બંધુવલા અને ગોગળ પાડવાંમાં તમે પુષ્પણ પૈસાં વાપર્યા છે ને અહું શ્રમ ઉદ્ઘાટ્યો છે તે પણ હું જાણું છું તેથી આપના મનને અહું પરિતાપ થતો હશે તે હું સમજ શકું છું.” * * * *

Motilal T. Sattavala, M. A; LL. B.
(Retired Joint Chief Judge, Bhavnagar State.)

અર્થાતીકાર્ય

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" I have great pleasure in stating that during the whole course of his career of school and college the one distinguishing trait that I noticed in the character of the deceased which is so rare now-a-days was that he always had a feeling of respect and reverence for his teachers and professors, without any loss of self-respect and independence of thought and action. In his behaviour towards his fellow-pupils, I observed that there was a suavity of manners and a nobility of mind that greatly endeared him unfailingly to all he came in contact with. Whether in class-room or on the play ground, the purity of motives and the rigid impartiality with which his conduct was invariably marked, clearly showed the germs of the qualifications needed in a future judge and lawyer. I believe, I am quite justified in stating that the late Principal Unwalla and prof. Isfhani had also formed a very high opinion of his character and qualifications."

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J. S. Gambhir, B. A.

(Persian Professor, Samaldas College.)



शान्तमूर्तिश्रीबृद्धिचंद्रा

LIGHT OF THE SOUL.

हृदय-प्रदीप.

—३३२०४०५६—

Verse 1.

शद्वादि पञ्चविषयेषु विचेतनेषु
योऽन्तर्गतो हृदि विवेककलां व्यनक्ति ।
यस्माद्भवान्तरगतान्यपि चोषितानि
प्रादुर्भवन्त्यनुभवं तमिमं भजेथाः ॥

જહે જાન વડે કરીને જડ એવા શાખા, રૂપ, રસ, ગંધ
અને સ્પર્શરૂપી વિષયેનો વિવેક હૃદયમાં પ્રકટ થાય છે,
અને જહે જાનવડે કરીને અવાન્તરગત ચૈષાએ પણું પ્રત્યક્ષ
જાણ્યાય છે તેવા અનુભાવજ્ઞાનને કલો-પ્રાપ્ત કરે.

विचेतनेषु (विगता चेतना intelligence येचास्त तेषु) non-intelligent. विवेककलां (विवेक noun from विज् to discriminate, कला the power) the power of discrimi-

mination. चेष्टितनि (चेष्टिं noun from चेष्टि p. p. of चेष्ट् to move) actions. अत्रभवं Bhavanājnāna or spiritual knowledge.

Oh man! Adore that spiritual knowledge, which being well-grasped, unfolds in the heart the power of discriminating five non-intelligent objects of senses वन्द etc, and which vividly brings before the eyes the actions of previous births.

Notes:— According to Jainism there are two ways through the medium of which knowledge can be received. They are:—(1). Direct perception or immediate knowledge (2) Inference from the facts of actual observation or records, or mediate knowledge. The first is called *Pratyaksha* including *Kevalajnāna*, *Manahparyavajnāna* and *Avadhijnāna* and the sense perception of ordinary living beings, *Matijnāna* (*Samvyavahārapratyaksha*). The second includes under it (1) the *Shrutajnāna* (2) that which is intellectually inferred.

Anubhavajnāna or *Bhāvanājnāna*, the subject matter of this verse is included within the first kind of knowledge i. e. *Pratyaksha*.

Matijnāna and *Shrutajnāna* are preparatory to this *Anubhavijnāna*, and *Anubhavajnāna* finally leads on to absolute knowledge i. e., *Levalajnāna*.

Matijnāna is generated by senses. When vibrations from the external objects come in contact with senses, organs etc, an awakening in the sense organ is aroused called *Vyanjanāvagraha*. Then mind is brought into contact with them and the apprehension that follows is called *Arthāvagraha*. The next stage is *Jhā* in which the mind comprehends similarities and differences. The third stage is *Apāya* when mind concludes as to what the subject is or is not. Then the final stage is *Dhāranā* where the object concluded is repeatedly remembered.

Shrutajnāna is the knowledge got by interpretation of signs. Words are the signs of ideas. It also means the knowledge received from holy texts.

Avadhijñana is the psychic knowledge, i. e. knowledge of material things known by the soul

directly without contact of senses. (Vikala-pratyaksha.)

Manahpariyavajnana (Vikala Pratyaksha) is the knowledge of the ideas and thoughts of others (Telepathy). *Kevulajnana* is the unlimited absolute knowledge (Sakalapratyaksha).

Constant reflections joined with the concordance of one's belief with the precepts of the holy texts and the spiritual instructors, can give him a full view of the self and objects of senses; and also enables him to know his past births and the consequences of his past actions.

Verse 2

जानन्ति केचिभतु कर्तुमीशाः
कर्तुं क्षमा ये न च ते विदन्ति ।
जानन्ति तत्त्वं प्रभवन्ति कर्तुं
ते केऽपि लोके विरला भवन्ति ॥

કેટલાક જણે છે પણ કરવાને સમર્થ નથી, કેટલાક
કરવાને સમર્થ હાંય છે ત્યારે જાણતા નથી, પરંતુ તત્ત્વેને

જાણતા હોય અને કરવાને સમર્થ હોય એવા કોઈકજ પુરુષો હોય છે.

ક્રિયા: (noun from ઈંગ् to be capable) able men.
સમા: (noun from ધર્મ to be able) able men. તત્ત્વ literally the real truth. Hear it means the religious principles. વિરલા: rare men.

Some people know religious principles, but they are unable to put them into practice. Those people who are able to put them into practice do not know them. Rare are those people in this world who are both able to know and put them into practice.

Notes:—According to Jainism there are nine categories. *jiva* (the existence of soul whose characteristic is knowledge) conscious beings. *Ajiva* (existence of matter without consciousness) inanimate objects. *Ashrava* the state in which impure souls draw matter (*karma*) towards them. *Bandha* the state in which impure souls incorporate matter with their own being. *Samvara* the state in which the influx of matter is stopped. *Nirjara* the state in which, matter already

in combination with the soul is removed. *Moksha* is a state in which the removal of matter in combination with the soul is accomplished. The qualities, *Punya* reward and *Papa* punishment, are also added to them, thus forming nine.

The acquisition of knowledge is not the only means for the attainment of final beatitude. Religious practices (character) are as essential as the acquisition of knowledge. This could well be illustrated from the following parable of blind and a lame man. Both of them were in a forest under huge conflagration. The blind man could not see the road without fire, while the lame man could not proceed further. Accidentally they met together and by mutual assistance they could pass through the forest without any injury. As their hearty cooperationen abled them to pass through the forest without injury, so knowledge combined with religious' practices is essential for salvation.

In this verse attention is drawn to three kinds of men. Some of them know all the princi-

ples but they do not follow them in practice. There are others who do things without the proper knowledge of these principles, but there are a few persons endowed with the combination of both knowledge and practice.

Verse 3.

सम्यग्विरक्तिर्नु यस्य चित्ते
 सम्यग्गुरुर्यस्य च तत्त्ववेत्ता ।
 सदाऽनुभूत्या दृढनिश्चयो य-
 स्तस्यैव सिद्धि न हि चापरस्य ॥

જહेनां चित्तमां भूम्यद् प्रकासनी विरक्तिं देख छे, જહेनા શુરૂ તત्वोને જાણવાવાળા હોય છે. અને જહेणું અનુભવજીન વડે દ્રઢ નિશ્ચય કરેકો હોય છે, તેજ જીવોની સિદ્ધિ થાય છે; પીળની નહિં.

विरक्तिः (feminine noun from the p. p. of रक्ष, with वि, the nasal being dropped) non-attachment, disaffection. तत्त्ववेत्ता (तत्त्वानि यो वेत्ति स तत्त्ववेत्ता or तत्त्वानी वेत्ता, तत्त्ववेत्ता) knower of real truth. अनुभूति (same as अनुभव) the knowledge of discrimina-

tion. सिद्धि: (feminine noun from सिद् to accomplish) accomplishment, or superhuman power.

He alone and none else, attains final emancipation, (he) whose mind is totally free from worldly attachment, whose virtuous preceptor is a knower of real truth and whose firm convictions are always based upon self-realisation.

Notes:—This verse clearly points out the means for attaining final bliss. One should abandon all desires for worldly enjoyments. He should look upon worldliness fatal to his spiritual progress. Neither pleasure nor pain, nor friends nor relatives, nor even life and death should enchain his mind. He must completely renounce all worldly attachments.

He alone deserves the name of a preceptor, who has mastered religious principles, whose conduct is quite pure with the rigid observance of the great vows ordained in the scriptures, who is ready for the good of others by thoroughly propounding scriptural ordinances, and has freed himself from attachment and aversion.

Unshakable belief and firm convictions brought on by meditative practices in conformity with spiritual precepts ordained in the holy texts. One blessed with the above renunciation, and enlightened instructions from a morally elevated spiritual teacher and whose mind is so thoroughly convinced, is sure to progress towards salvation.

Verse 4.

विग्रहं कृमिनिकायसंकुलं
दुःखदं हृदि विवेचयन्ति ये ॥
गुसिवद्धामिव चेतनं हि ते
मोचयन्ति तनुयन्त्रयन्त्रितम् ॥

આ શરીર અનેક પ્રકારના સૂક્ષમ સંમૂહીમાદિ જીવોથી જ્યાપું છે અને પ્રાણીઓને હુઃખ આપનાર છે. એવું હૃદયમાં વિવેકપૂર્વક જાહેર છે તેજ પ્રાણી શરીરદ્વપી કેદળાનામાંથી ડેઢીને છોડાવવાની ભાષ્ટક આત્માને છોડાવે છે.

विग्रहं body. कृमिनिकायसंकुलं (कृમિણાં નિકાય: તેન સંકુલ: = કृમિનિકાયસંકુલ) full of the multitude of worms.

शृण्वन्दं (शुणौ च दं) शुणि literally means a cavern or a hole in the ground. Here it means imprisonment. चेतनं (from चित् to know) that which knows, consciousness तत्त्वयन्त्रयन्त्रितम् (ततुः एव यन्त्रं तस्मिन् यन्त्रितं तत्त्वयन्त्रयन्त्रितम्) encased in a physical frame.

Those persons surely are able to liberate their phenomenal soul which is encased in a physical frame, like one in captivity, who distinctly understand in their hearts that the body being full of the multitude of worms contributes to human miseries.

Notes:—This verse describes the composition of this human body in order to withdraw the mind from its attachment. This body of ours is but a mass of worms, humid entrails, tendons etc. tending to decay, disease and torments, and is also like a pot of filth full of the foulness of worldly affairs and mouldering under the rust of our ignorance. Consequently it is proper for wise men to release the soul encased in it, by renouncing all attachment to it. . . .

Verse 5.

भोगार्थमेतद्भविनां शरीरं
ज्ञानार्थमेतत् किल योगिनां वै ।
जाता विषं चेद्विषया हि सम्यग्-
ज्ञानात्ततः किं कुणपस्य पुष्ट्या ॥

આ શરીર સંસારી જીવેને લોગને માટે છે અને
યોગીઓને જ્ઞાન સંપાદન કરવા માટે છે. હવે જહેમણે
સમ્યક્જ્ઞાનવડે કરીને ધર્મયોગા વિષયોને વિષતુદ્ય જાહેરા
છે, તહેમણે શરીરની પુષ્ટિ કરવાથી શું ?

भविनां (Gen. plural of भविन् from भव the worldly life and इन् a possessive termination) of wordly beings; योगिनां . (gen. pln. of योगिन् from योग and इन् the possessive termination) of them who are practising yoga, of ascetics. सम्यग्ज्ञानात्प (सમ्यग् well and ज्ञान knowledge) from them right knowlence. कुणपस्य (कुणप a dead body; it is often used in comteinpl to mean this body) of the body.

The worldly beings look upon this body as

a means of worldly enjoyments and the yogis surely take it to be the means of absolute knowledge. When on the realisation of truth, worldly enjoyments come to be looked upon as poisonous, why care about nourishing this body ?

Notes:—This verse differentiates the stand-points with which the body is viewed by an ascetic and by a worldly man. The worldly man, infected by the poison of worldly affairs and incapable of judging for himself, derives happiness from sensual enjoyments which turn out pernicious in the end, while an ascetic turns to advantage the employment of mind and senses for the achievement of final bliss.

There is no necessity of uselessly nourishing this body when one is fully convinced, by spiritual knowledge, of the foulness of worldly objects.

Verse 6.

त्वद्भूमांसमेदोऽस्थिपुरीषमूत्र—
पूर्णेऽनुरागः कुण्डे कर्थं ते ।

द्रष्टा च वक्ता च विवेकरूप-
स्त्रमेव साक्षात् किमु मुह्यसीत्यम् ॥

હે આત્મન ! ત્વચા, માંસ, મેદ, અનિથ, વિધા અને
મૂત્રથી ભરેલાં તુંચુ એવા આ શરીર ઉપર તને કેમ અનુ-
રાય ઉત્પન્ન થાય છે? કેમકે દ્રષ્ટા વક્તા અને વિવેકરૂપ તુંજ
છે છતાં આ શરીર ઉપર તું કેમ મોહ પામે છે ?

त्वक्गमांस...पूर्णे (त्वक च मांसं च मेदश अथ च पुरीयं मूत्रं च
त्वरूपमांस.....मूत्रं तेन पूर्णं तस्मिन् त्वरूपमांसमेदोऽस्तिथपुरीयमूत्रपूर्णे)
which is filled with skin, flesh, fat, bones, ordure and urine. દ્રષ્ટા (from દૃશ् to see) seer, here
it means seer of truth. વક્તા (from વच् to speak) speaker, here it means the propounder of religi-
ous truth. વિવેકરૂપ, power of discrimination.

Oh soul ! Whence are you so devotedly attached to this body which is filled with skin, flesh, fat, bones, ordure and urine? you are yourself the seer of true knowledge, an eloquent propounder of religious principles and endowed with the power of discrimination. Why are you then foolishly attached to worldly objects.

Notes:—This verse serves as a reproach to those who are potentially endowed with the light of the truth, power of discrimination and eloquence, or to those, who appear outwardly to possess them, to abandon their attachment which prompts bodily nourishment. This body is a composition of skin, flesh, fat, ordure, and urine. It is frail in its nature. It runs fast towards its dissolution. It is repeatedly subjected to affluence and destitution, pleasure and pain and therefore one should cast off all affections for uselessly nourishing that toilsome and evanescent body, and should endeavour to enjoy perfect tranquillity acquiescing alike in wants and gains.

Verse 7.

धनं न केषां निधनं गतं वै
 दरिद्रिणः के धनिनो न हृष्टाः ।
 दुःखैकहेत्वत्र धनेऽति तृष्णां
 त्यक्तवा सुखी स्यादिति मे विचारः ॥

अहे ! धन ! डेलु विनाश प्राभ्यु नथी अने दरिद्रियो

ક્યા ધનવાન નથી થયા ? માટે હુઃખના હેતુભૂત ધનજિ પરની અતિતૃધ્યાને છોડીને સુખી થા એજ મારે વિચાર છે—મારી સલાહ છે.

નિધનં death and hence destruction. વિચાર. opinion દુઃખૈકહેતૌ हि in the place of दુःखैકહेत्वं is better and more consistent, as the case of हेतु must be the same as that of धન because it stands in apposition. In the place of સુખી સ્વાદિતિ the better variant would be ચુલ્લી સ્વાદિતિ. Because then this verse would be brought into consistency with the preceding and the following verses. In verses 6 and 7 ભવિન્ રિંગ being addressed as to the right course to be followed by him and in the verse 8. the author undertakes to expound it.

Whose wealth is not destroyed or what poor people are not seen to have become rich ? The only cause of misery in this world is the insatiable desire for wealth. I hold that you will become happy when freed from the greed for money.

Notes:—This verse exhibits the unsteadiness of wealth. It is reckoned as a blessing in this

world, but really it is the cause of all troubles, miseries and anxieties. It begets evils by various acts of malpractice. A rich man without blemish is rarely to be found in this world. It is replete with every kind of danger and trouble. Therefore one should cast off covetous desires and be happy. If at all it is to be rightly acquired one should engage in sinless and faultless business-activities in order to acquire wealth for his use. He should avoid such activity as would obstruct the progress of virtue. At least he should give up such trades as would involve cruelty to animals. His business must not be of an ignoble and degrading nature. The adoption of professional line must be based upon general love and fellow-feeling involving the good of others. If the money is earned honestly, the mind remains in a peaceful state and religious functions are performed in a fearless way.

Verse 8.

संसारदुःखात् परोऽस्ति रोगः
सम्यग्विचारात् परमौषधं न ।

तद्रोगदुःखस्य विनाशनाय
सच्चास्तोऽयं क्रियते विचारः ॥

संसारना हुभ्यथी धीजे केए दोग नथी अने सम्बद्ध
विचारथी धीजुँ कांधू औषध नथी. माटे ते दोग अने
हुःअनो नाश करवा भाके सम्बद्धशास्त्र प्रभाणु हुँ भारो विचार
जाणुवुँ छुँ.

संसार (from सू to move with सम्) mundane
existence. पर higher, सच्चास्तो in conformity with
the holy texts. अयं क्रियते विचारः here do I expound
the real truth.

There is no disease more fatal than the worldly
afflictions and there is no medicine superior
to good and sound thought. In order to root out
that painful disease, I shall now expound the real
truth in conformity with the holy scriptures.

Notes:—This verse points out the remedy for
the removal of worldly afflictions. The succession
of births and deaths is in itself a great evil. Deadly
diseases, bred within the body, are not the
only diseases to be remedied, but there are others.

which feed upon our vital breath, and make our life a cumbersome one. They overpower our mind, intellect and self-consciousness. The unfailing remedy for the removal of it is the proper reflection based upon the precepts of holy texts, because the precepts of the holy texts bring on right belief, right knowledge and right conduct.

Verse 9.

अनित्यताया यदि चेत् प्रतीति
स्तत्त्वस्य निष्ठा च शुरुपसादात् ।
सुखी हि सर्वत्र जने वने च ।
नो चेद्वने चाथ जनेषु दुःखी ॥

જહેને સંસારના પદાર્�ોની અનિત્યતાની પ્રતીતિ થયેલી હોય છે, અને જહેને શુરૂપસાદથી તત્ત્વ નિષ્ઠા પ્રાપ્ત થયેલી છે, તે મનુષ્ય જનમાં કે વનમાં સર્વત્ર સુખી રહે છે. અને જહેને ઉપર પ્રેમાલૈની "પ્રતીતિ" આગર નિષ્ઠા થયેલી હોતી નથી તે વનમાં કે વનમાં સર્વત્ર હુઃખીજ છે.

"अनित्यतायाः of evanescence. प्रतीति knowledge. निष्ठा: firm belief. જને (जનમધ્ય) in the company of men."

वने [निर्जनस्थाने]. in an uninhabited place, forest.

Really a man is happy everywhere in the midst of people or in the forest, if he has thoroughly convinced himself of the destructibility of all things, and if he is devotedly intent on higher truth through the favour of a preceptor; otherwise, he is unhappy everywhere in society, or in a forest.

Notes:—This verse ensures happiness to one, who is introduced to the light of truth. If one has a firm belief in the perishableness of worldly things and relations; and has a firm faith in the religious principles by the favour of a righteous spiritual preceptor, he is happy in all places and at all times whether in the company of men or in the forest.

Verse 10.

मोहान्यकरं भ्रमतीह तावत्
 संसारदुःखैश्च कदर्थ्यमानः ।
 यावद्द्विकार्कमहोदयेन
 यथास्थितं पश्यति नात्पर्यम् ॥

આ લુલ સંસારના દુઃખોવડે કરીને દુઃખી થતો મોહદ્દીપી અંધકારમાં ત્યાં સુધીજ પરિષ્ઠમણુ કરે છે કે જ્યાં સુધી વિવેકદ્વારી સૂર્યના ઉદ્ઘયવડે કરીને આત્મસ્વરૂપને યથાસ્થિત રીતે જોઈ શકતો નથી.

મોહાન્ધકારે [મોહ એવ અન્વકાર: તસ્મિન्] in the infatuating darkness. કરદ્યર્થમાન: (nom. singular of the passive of the present participle of અર્થ with કર્દ् to torment) tormented. વિવેકાર્કમહોદેયન [વિવેક: એવ અર્ક: તસ્ય મહોદેયન] by the rise of the Sun of discrimination. આત્મરૂપ [આત્મન: રૂપં] the nature of innerself.

In this world a man, pained at worldly afflictions, gropes in the infatuating darkness so long as he does not realise the true nature of his innerself by the intense lustre of the Sun of spiritual discrimination.

Notes;—This verse brings out clearly the removal of infatuating darkness by the rise of the Sun of discrimination. The world is full of troubles arising from birth, decrepitude, death, the visitations of direful plagues and famines etc. and the loss of dear objects, relatives and friends. A

man suffers from all these miseries and wanders in this world being subject to delusion. But when the radiant light of illumination dawns upon him so as to enable him to realise his true nature, he becomes free from all miseries and acquires transcendental peace.

* Verse II

अर्थोऽन्यनर्थो वहुधा मतोऽयं
स्त्रीणां चरित्राणि शत्रोपमानि ।
विषेण तुल्या विषयाश्च तेषां
येषां हृदि स्वात्मलयानुभूतिः ॥

જાહેનાં હૃદયની અંદર સ્વાત્મલયાનુભાવ પ્રકટ થાય છે,

* Compare:—

कान्ताकटाक्षविशिखा न खनन्ति यस्य
चित्तं न निर्दहति कोपकृशानुतापः ।
कर्षन्ति भूरि विषयाश्च न लोभपाशै—
लोकत्रयं जयति कृत्स्नामिदं स धीरः ॥

वर्षूइरिक्त नीतिशतक.

તेने वहु लोकामे भानेत अर्थने अनर्थ, रीनां चरित्रे।
शाखनी उपभावाणां अने विषयो विष तुव्य मालुम पडे छे।

... बहुवा variously. शब्दं the dead body. स्वात्मलघात्तभूतिः (स्वस्य आत्मा तस्मिन् लयः तस्य अद्वृभूतिः the absorption of self within self, here it means the knowledge whereby one distinguishes between principles to be adopted and rejected for the good of his soul.

Notes:—To them who have realised the true nature of self, the wealth appears worthless though it is highly valued by others and the amorous advances of beautiful ladies are as impotent as the actions of a dead body (generated by some external power) and worldly attachments are identical with poison.

Notes:—To one devoted to spiritual knowledge riches appear as productive of evil.

Verse 12.

कार्यं च किं ते परदोषदृष्ट्या
कार्यं च किं ते परचिन्तया च ।

ਚੁਥਾ ਕਥਾ ਖਿਵਸਿ ਬਾਲਭੁਦ੍ਰੇ
ਕੁਰੂ ਸ਼ਕਾਰੀ ਤਿਜ ਸਰਬਮਨਿਤ ॥

ਅਰੇ ! ਪਾਰਕਾਨਾ ਫੋਥੇ। ਓਪਰ ਦੱਥਿ ਫੇਵਾਤੁਂ ਤਾਰੇ ਸ਼ੁੰ ਕਾਮ
ਛੇ ? ਅਨੇ ਭੀਜਨੀ ਚਿੰਤਾ ਕਰਵਾਤੁਂ ਪਣੁ ਤਾਰੇ ਸ਼ੁੰ ਪ੍ਰਯੋਗਨ
ਛੇ ? ਹੇ ਖਾਲਖੁਦੇ ! ਤੁੰ ਸ਼ਾ ਮਾਟੇ ਨਕਾਮੇ ਘੋਵ ਕੁਰੇ ਛੇ ? ਤੁੰ
ਨਹਾਇੰ ਕਾਰ੍ਯ ਕਰ ਅਨੇ ਭੀਜੁੰ ਧਾਖੁੰ ਛੋਡੀ ਹੈ.

ਪਦੋਪਦੱਥਿਆ (ਪਰਦੋਪਦੰਸ਼ਨੇਜ) looking at the faults of
others. ਬਾਲਭੁਦ੍ਰੇ (ਸੂਦਮਤੇ) ਬਾਲਸਥ ਭੁਦਿ: ਇਵ ਭੁਦਿ: ਯਸਥ ਤੱਤਸ਼-
ਓਧਨੇ) oh short witted one !

Do every thing you can for the good of your self and abandon every other thing. What is the use of your looking at the faults of others and what is the use of troubling yourself for others ? Oh you short witted one ! why do you become grieved without any advantage ?

Notes:—This verse recommends the attitude of indifference. One defiles his inner-self by finding faults of others. It is no business of his, to intermeddle with the affairs of others even though they be proud, immoral and irreligious. One brings

upon himself unnecessary evils by indulging in words, thought and deeds, in no way beneficial to society, and therefore, he should avoid all unnecessary pursuits in matters, which do not concern him, or in which there is no sinless benefit.

Verse 13.

यस्मिन् कृते कर्मणि सौख्यलेशो
दुःखानुबन्धस्य तथाऽस्ति नान्तः ।
मनोऽभितापो मरणं हि यावत्
मूर्खोऽपि कुर्यात् खलु तन्म कर्म ॥

जहे काम करवाथी सुखनो लेशमात्र अने हुः खानुभँधनो
पारज न होय तेम भरण्य पर्यंत मानसिक हुः अ रहाण
करे देखुँ कार्य भूर्भु माणुस पछु करे नहि.

[सौख्यलेशो चलं एव सौख्यं तस्य लेशः) a particle of happiness. दुःखानुबन्धस्य [दुःखस्य अनुबन्धः तस्य] of the series of miseries. मनोभितापः [मनसः अभितापः] mental affliction; the agitation of the mind.

Surely, even a fool would not do that act, which being performed, brings on a little happy-

ness, and causes endless miseries, and burns the mind till life endures.

Notes:—The proper way for a man, is to come to a proper judgment about things after consideration of their respective value. The thing, with the dazzling appearance of a little happiness, and involving high consequential miseries, should be duly balanced and abandoned.

Verse 14 *

यदर्जितं वै वयसाऽखिलेन
ध्यानं तपो ज्ञानमुखं च सत्यं ।
क्षणेन सर्वं प्रदहत्यहो तत्
कामो वर्ली प्राप्य छलं यर्तीनाम् ॥

અથ આમી ઉમર પર્યાંત ને ધ્યાન, તપ; જ્ઞાન થાને

Compare:—

श्रुतं सत्यं तपः शीलं विज्ञानं दृत्तमुच्चमम् ।
इन्धनीकुरुते मूढः प्रविश्य वनितानले ॥

સત્ય વગેરે શુણુને યતિઓએ એકઠા કર્યો હોય તે ણધાને
અળવાન કામહેવ છળ પ્રાપુ કરીને નષ્ટ કરી નાંખે છે.

આજિતં earned. ધ્યાનं (noun from ધ્યૈ to meditate upon) meditation. જ્ઞાનસુદ્ધં (જ્ઞાનાદિકં) knowledge etc. પ્રદ્રહાતિ burns to ashes. ખણેન in a single moment કામો (noun from કામ् to love) love, it also means the god of love, Cupid. છલ pretext, યતીનામ (Gen. plu. of યતિ noun from યત्) of ascetics.

The powerful god of love with a pretext destroys in a single moment, all of contemplation, austerities, knowledge and truthfulness, which the Yatis have devoted their whole life to earn.

Note:—The powers of Cupid are pre-eminently potent in demolishing the well-built structure of virtuous characteristics. Yogis of high meditative practice and of unbearably hard penances are known to have fallen from their right path by lovely and charming blandishments of beauties. Productive of high flown

mirth, jollity, revelry and lust, sensual enjoyment is very injurious. According to the Jain holy texts the creative fluid can be changed into a higher substance useful for spiritual purposes, if it is known how to change it. It gives in fact a strong will.

The domination of nature's five forces and the efficacy of Mantras, depend upon chastity and purity of conduct. Incontinence brings on a number of worldly disadvantages to householders with regard to money, reputation and spiritual growth. According to the Jain holy texts the following should be observed as it forms a hedge for shielding purity of conduct. Avoidance of physical contact with a woman, living in the same building with female animals or neuter beings, indulging in stories full of love, occupying the same seat shortly vacated by a woman, staying in a room contiguous with the room where a married couple sleeps, ideas of former enjoyment, taking food exciting passions, gorging one self with even innocent

food, decorating, and anointing bodies, ensures purity of conduct.

*Verse 15

बलादसौ मोहरिपुर्जनानां
ज्ञानं विवेकं च निराकरोति ।
मोहाभिभूतं च जगद्विनष्टं
तत्त्वावबोधादपयाति मोहः ॥

वे भोहुकी शत्रु भनुष्योनां ज्ञान अने विवेकने पैतानां अणथी नष्ट करेछे अने वे भोहुकी अभिभूत आ जगत् विनष्ट थयेल छे, ते भोहु तत्वने। अवष्टाध थवाथी नाश पामेछे।

बलाद् ·perforce. मोहरिः (मोहः एव रिः) -The inveterate enemy delusion, निराकरोति destroys. मोहाभिभूतं (मोहेन अभिभूतं) overpowered by infatuation. तत्त्वाव-

Compare with:-

निरालोकं जगत्सर्वमज्ञानंतिमिराहतम् ।
तावदास्ते उदेत्युच्चर्ण यावज्ज्ञानभास्करः ॥

—ज्ञानार्णव—

चेष्टात् (तत्त्वानां अवबोधात्) through the knowledge of principles. अप्याति goes afar, hence is destroyed.

The inveterate enemy, delusion, perforce, destroys the true knowledge and the discriminating powers of worldly beings. This world, overpowered by infatuation, is itself blinded. The illusion disappears (only) through the knowledge of religious truth.

Notes:—Fond attachment to gross bodies, wives, wealth, children etc, generally destroys manly virtues. The power of this delusion is essentially spread over all human activities, and tends to create false hopes, the springs of innumerable miseries. It begets various other passions. It obstructs our faculty of realising and relishing the truth, and impedes right actions.

All these illusory attachments disappear when the light of truth dawns on our mind. Healthy prescriptions of reason, brought on by the precepts of holy texts and pious associations, prompt relinquishment of desires and delusion and bring the mind under sound control.

Verse 16.

सर्वत्र सर्वस्य सदा प्रष्टाति—
 दुःखस्य नाशाय सुखस्य हेतोः ।
 तथापि दुःखं न विनाशमेति
 सुखं न कस्यापि भजेत् स्थिरत्वम् ॥

हुमेशां दृक्केनी प्रवृत्ति सर्वत्र हुःभनां नाशने भाटे:
 अने सुखना हेतुने भाटे थाय छे. तथापि क्रैंक्तुं हुःभ.
 विनाश पामतुं नथी अने सुख स्थिरपछुने पामतुं नथी.

प्रष्टाति: (feminine noun from ष्ट of ष्टत् with प्र)
 mental inclination, hence effort. एति goes. स्थिरत्वम्
 noun from स्थिर with affix त्व) stability.

In all actions and in all places, .. everybody
 always endeavours for the destruction of evil,
 and for the acquisition of good. Yet, the evil is
 not rooted out and the good does not attain
 permanence in any one's case.

Notes:—All human desires are directed
 towards the attainment of happy enjoyments and
 towards the removal of worldly troubles. In-

spite of all tremendous human efforts, the desired results are not achieved. Some attribute this result to the freaks of destiny or Fatalism. But it is not so. The Jain theory of Karma is not the theory of Fatalism. The theory of Fatalism implies that the human being is tied down to some one and bound down by the force of something outside himself. The law of moral causation (Doctrine of Karma) gives rewards and punishments. A man suffers or enjoys, the consequences of his own actions, and the sense of Fatalism comes in, only when we overlook the element of choice. The causes of disaster are consciously and deliberately avoided by those who wish to remove the impurities from their souls. Consequently a man should diligently apply himself to the cultivation of his reason and then investigate into the works of Karmas, by setting his heart to acts, according to the dictates of holy texts and then exert himself to gain his desired ends.

Verse 17.

यत् कृत्रिमं वैषायिकादिसौख्यं
 अथन् भवे को न लभेत मर्त्यः ।
 सर्वेषु तज्जाधममध्यमेषु
 यदृद्धयते तत्र किमन्हुतं च ॥

संसारचक्कनी अंदर परिश्रमणु करतां कृत्रिम ग्रेवा
 वैषयिकादिसुखने डेण्यु मनुष्य नथी पामतो ? जगहारे अधम
 अने मध्यम मनुष्योमां पणु ते सुख (वैषयिकसुख) हेखाय
 छे, तो पछी तेमां आश्चर्य नेवुं शुं छे ?

कृत्रिमं artificial, not real fictitious. वैषायिकादिसौख्यं
 the happiness of senses etc. मर्त्यः (noun from मृ to die) mortal. अधममध्यमेषु (अधमाः मध्यमाः च अधममध्यमाः तेषु अधममध्यमेषु) among the low and the mediocre.

What mortal being does not secure the fictitious happiness of senses while revolving in this worldly life ? what wonder there is in its attainment, which is seen common among all, the low and the mediocre.

Note.—It is not a matter of surprise, if one

revolving in the cycle of birth and deaths from eternity, and subject to the law of Karma, gains happiness sometimes, though unsubstantial and transitory as it is. One should try to find out the real causes which bring on substantial happiness.

Close adherence to the religious principles, and righteous conduct are the means for the acquisition of substantial happiness; but they are difficult of attainment and practice.

The value of the vast wealth, high authority, wide reputation etc. is then reduced, or turned into high satisfaction of being looked upon as rich, powerful and glorious in the eyes of the people; but it does not advance spiritual progress. It is so deeply rooted in the human mind, that no one busies himself in the pursuit of spiritual advancement, by observing rules of morality, ethics and other pious duties, ordained in the holy text. The true ideal of duty, (Dharma) which forms a sure means for the eradication of bondage and pernicious beliefs, and which

ought to have been followed with pious zeal and earnestness, is utterly disregarded. So, continuous application of the mind to the realisation of the higher principle, rather than that of the worldly ideals, is highly essential, valuable and desirable.

Verse 18.

क्षुधातृषा कामविकाररोष—
हेतुंश्च तज्ज्ञेषजवद्वदान्ति ।
तदस्वतंत्रं क्षणिकं प्रयासकृत्
यतीश्वरा दूरतरं त्यजान्ति ॥

મોહી મનુષ્યો, ક્ષુધા—તૃષા—કામવિકાર અને દોષનાં આરણ્યાને રહેના ઔષધિસ્પ માને છે, પરન્તુ યતીશ્વરો તેઓને અસ્વતંત્ર, ક્ષણિક અને પ્રયાસસાધ્ય ગણ્યીને હૂરથીજ ત્યજી દેછે—છોડી દે છે.

ક્ષુધા.....હેતુ (ક્ષુધા તૃષા કામવિકાર: (કામસ્ય વિકાર:) રોષ: એણા દ્વંદ્વ: તેણા હેતુ) the cause of hunger, thirst, excitement of love and anger. ભેષજવદ્ લિક્ મેડિસિન. અસ્વતંત્ર (ન સ્વતંત્ર અસ્વતંત્ર) dependent. પ્રયાસકृત્ કાપેન્ટ

of being attained with efforts. दूरतः (comparative degree of दूर) farther.

People, addicted to worldly pleasures, take as the best medical remedy, the very things which are the causes of hunger, thirst, emotion and anger. But, the best of ascetics thinking them to be independent, transitory and attainable with efforts, keep themselves aloof from them.

Notes:—The worldly people think to gratify their hunger, thirst etc., by delicious food and flavoury drinks etc. but these articles, on the contrary, serve to create keener appetites, and more irresistible desires for their attainment. So, with these considerations, the ascetics, who understand, the true nature of things, employ other means as austerities, penances, chastity and forbearance, to do away with these evils.

* Verse 19.

गृहीतलिङ्गस्य च चेद्धनाशा ।

गृहीतलिङ्गे विपयाभिलापी।

गृहीतलिङ्गो रसलोलुपथेत्
विडंबनं नास्ति ततोऽधिकं वै ॥

मुनि वेषने धारणु कर्या पछी पणु जो धननी आशा,
विषयनी अलिलाषा अने दसनी लोभुपता राखवामां आवे,
दो पछी त्वेनाथी अधिक वीजु कुर्य विडंबना होए शके ?

गृहीतलिङ्गस्य (गृहीतं लिङ्गम् येन सः गृहीतलिङ्गः स्य) of one
who has accepted the outward symbol of mu-
nism. रसलोलुपथेत् addicted to delicious flavoury
tastes. विडंबनं (noun from विडंब् to ridicule) ridicu-
lous deception.

If one who has vowed asceticism cherishes
an expectation for wealth, and a desire for
worldly enjoyments and becomes addicted to
delicious flavoury taste, there is not a greater
ridiculous deception than above.

Notes:—Before a lay man takes a vow of

✿ Compare:—

पापाभिचारकर्माणि सातद्विरसलम्पटैः ।

यैः क्रियन्तेऽधैर्मैर्मोहाद्वा हतं तैः स्वजीवितं ॥

—Gnanarnava—

asceticism, light of true renunciation must dawn upon his mind... He must have been thoroughly convinced of the evanescence of earthly objects; and the fact that the revolution in the cycle of births and deaths as man, animal, angel and the denizen of hell, are due to sensual pleasures and enjoyments. Contentment, right reasoning, good judgment and a proclivity to keep good company he must have acquired before he vows asceticism. His mind must be free from passions, sins, doubts and knots of scruples in his heart. Right Belief, Right Knowledge and Right Conduct as embodied in the above, are the surest means to break off the trammels of the world. It must form his clear understanding, that whoever is practised in these lines, and gets mastery over his passions, and secures cardinal virtues, is sure to make spiritual progress towards final beatitude. With these beliefs, firm convictions and holy considerations, present before his mind, he vows asceticism. After his initiation into asceticism, if he cherishes desires for wealth, gems and other valuable possessions,

or becomes consciously entrapped into illusory objects and attachment, and eagerly hankers after spicy and delicious diets and flavoury drinks; he surely deserves wholesale condemnation and ridicule and defiles the pure essence of mind, when he is essentially to be apathetic and callous to all worldly affairs.

Thus he stretches the bonds of his worldliness and repeated transmigrations with their growing evils, until they are rooted out by spiritual knowledge, accompanied by right belief and right conduct

॥ Verse 20.

ये लुब्धचित्ता विषयार्थभोगे
वहिर्विरागा हृदि वद्धुरागाः ।

Compare: —

सर्वाभिलाषिणः सर्वभोजिनः सपरिग्रहाः ।
अब्रह्मचारिणीं मिथ्योपदेशा गुरुत्वा न तु ॥
गुरुषार्थदिग्दर्शन

ते दांभिका वेषधराश्च धूर्ता
मनांसि लोकस्य तु रञ्जयन्ति ॥

જેઓ વિષય-લોગમાં લુખદચિત્તવાળા છે, અને જેઓ ગુદ્યથી રાગમાં બધાએકા હોવા છતાં ઉપરથી નિરાગપણું ઘટાવે છે, તે દાંલિકો. વેષધારકો ધૂર્ણો માર લોકોનાં મન-
નેજ રંજન કરે છે-સ્વાતમહિત ણિલકુલ કરી શકતા નથી.

लुभच्चित्ताः *adicted* 10. विहिंसागाः outwardly dis-
affected men. दद्वरागाः men attached to worldly
objects. दामिका Hypocrites. वैपधरा (वेषान् धार्यन्ति
ते वैपधराः) false ascetics. धूर्ती rogues.

: Those, who ardently long for sensual enjoyments, though outwardly disaffected to worldly attachments, but inwardly attached to them are hypocrites, false ascetics and deceivers. They are solely intent upon delusively pleasing the people.

महाव्रतधरा धीरा भैक्ष्यमात्रोपजीविनः ।
सामायिकस्था धर्मोपदेशका गुरुवो मंताः ॥

... १८९५०-१९००
पुस्तकालय दिग्दर्शन

[40]

Verse 21

मुग्धश्च लोकोऽपि हि यत्र मार्गे ।
निवैशितस्तत्र रत्नं करोति ।
धूर्तस्य वाक्यैः परिमोहितानां
केषां न चित्तं भ्रमतीह लोके ॥

संसारना भगुण्यो मुग्ध छे. तेबोने जडे भाग्यमाँ
लधि जवामां आवे, ते भाग्य प्रत्ये ग्रेम करे छे. अरे !
धूर्तनां वाक्योथी भोडु पाभीने डानुं चित्त भ्रमित थतुं नथी ?

मुग्धः (p. p. of भग्न् to become stupefied.) ignorant.
मार्गे (on the path) here it means on the religious
path. रत्नं (the feminine noun from रम्) pleasure,
धूर्तस्य of a rogue. परिमोहितानां of them who are
fascinated.

The worldly people are ignorant and so, the consequence is, that they form the predilections for the path to which they are introduced. Whose mind does not become deluded being fascinated by the words of a rogue ?

Notes on 20th and 21st Verses:—

The preceptors, in the garb of piety, . with their minds sullied with impurities, deceit and hypocrisy, sometimes become the object of veneration amongst the people, by their discourses on worldly objects apart from spiritual truth. Generally the mass of people is ignorant of true religious principles, so, naturally they would follow the sermons delivered by those false preceptors, who thereby mislead them from the right path, and thus, they are unable to elevate their souls and of those, whom they lead. The qualifications of a real preceptor are given in the next verse.

Verse 22.

ये निस्पृहास्त्यक्तसमस्तरागा—
स्तत्त्वैकनिष्ठा गलिताभिमानः ।
संतोषपोषैकाविलीनवाङ्छा—
स्ते रञ्जयति स्वमनो न लोकम् ॥

નેચો નિસ્પૃહ છે, સમસ્ત પ્રકારના રાગ જહેણું છેડી હૃદિલ છે, વત્વોને વિષે એક નિષાવાળા છે, નેચોનું અસિ-

માન ગળી ગયું છે અને જહેમની દૃષ્ટિ સત્તોધ્ય પોષવા-
માંજ લીન થઈ ગઈ છે, તેજ મહારમાંચો પોતાના મનનેજ
રંજન કરે છે. નહિકે લોકને.

निष्ठृहाः (निर्गता स्थृहा येषाम् ते) men without desires:
स्थक्तसमस्तरागाः (त्वकः समस्तेषु रागः यैः) who are free
from all attachments तत्वैकनिष्ठा (तत्वे एका निष्ठा येषां)
sole devotion to principles गालिताभिमानाः (गलितः
आभिमानः येषां) without egoism. संतोष....वाञ्छाः (संतोपस्य
योषे एका विलीन વાન્ધા યेषां ते) who have rooted out
the desires by nourishing the growth of contentment.

They who are free from all desires, who
are void of all attachments, who are firmly
devoted to the religious truth, who have their
egoism eradicated and who have their desires
rooted out by nourishing the growth of content-
ment, please their own mind and not the people.

Notes:—True preceptors, free from worldly
attachments and with a firm belief in religious
precepts, are always towards spiritual progress.
They always try to stop the influx of matter,

and get rid of the matter in combination with the soul. They rigidly follow the special rules of conduct, ordained for them in the holy texts, and thus develop gradually their spiritual progress. Discourses delivered by them relate to, right knowledge, wisdom, universal love, spiritual strength and substantial happiness etc., but they do not form the subject of worldly matters in conformity with the popular trend and earthly objects, which perpetuate bodily existence, through the cycle of transmigrations.

Verse 23

तावद्विवादी जनरञ्जकश्च
यावन्न चैवात्मरसे सुखज्ञः ।
चिन्तामणि प्राप्य वरं हि लोके
जने जने कः कथयन् प्रयाति ॥

ननुष्य, त्वहुं सुधीज विवाद अने भनुष्योने रञ्जन.
अरवामां प्रयत्नशील रહे छे, के जहुं सुधी आत्मस्तमां
रहेलां सुझने जाणुतो। नथी अदे, संसारमां चिंतामणि
रलने प्राप्तीने काथु सनुष्य ठेकाणु ठेकाणु कहेतो। इरे छ. ३.

विवादी interested in religious disquisitions.
 जनरज्जकः जनं रज्यति. इति) one pleasing the people.
 आत्मरसे in the true nature of self. उच्चः (सुखं
 जानाति इति) one realising pleasure. चिन्तामणि (चिन्ति
 तवस्तुप्रापकं एतम्) philosopher's stone.

So long as one (an ascetic) does not realise the true nature of self, he is interested in religious disquisitions, and in propitiating the minds of the people. Who wanders from people to people proclaiming his possession of the best philosopher's stone ?

Notes:—This verse confirms the truth embodied in the previous verse. As long as, thoughts and actions are directed towards personal and selfish ends, they (preceptors) being thoroughly controlled by mind and senses, indulge in religious disquisitions, for establishing their superiority in the eyes of the people. But when their minds, purified by altruistic thoughts and actions and by constant practising of genuine renunciation, progress further towards the realisation of self, the philosophical disputes,

discussions and arguments appear to them quite unsubstantial and worthless.

Verse 24.

षणां विरोधोऽपि च दर्शनानां
तथैव तेषां शतशश्च भेदाः ।
नानापथे सर्वजनः प्रवृत्तः
को लोकमाराधयितुं समर्थः ॥

આ સંસારમાં છાએ દર્શનો પરસ્પર વિરોધી છે, ત્હેમાં પણ એક દર્શનમાં સેંકડો સેંકડે લેઢો છે, એટલે દરેક મનુષ્યો લિઙ્ગ લિઙ્ગ ભાર્ગમાં પ્રવૃત્તિ કરી રહ્યા છે. જથુરે આવી સ્થિતિ છે, તથુરે તમામ લોકોને રંજન કરવા માટે કોણું સમર્થ થઈ શકે તેમ છે ?

विरोद्धः contradiction. दर्शनानां of the systems of philosophy. शतशः hundreds भेदाः differences. नानापथे on various religious paths.

Even the six systems of philosophy bear mutual contradictions; over and above there are hundreds of differences in each. All people are devotedly attached to several different religious

paths. Who is then able to please the whole world ?

Notes:—There are several systems of philosophy called Darshanas. They are Jainism, The Sankhya system of Kapil, The Yoga system of Patanjali, The Nyaya system of Gotama, The Vaisheshika system of Kanad, Purvamimansa by Jaimini, The Uttaramimansa or Vedanta by Vyas, Buddhism, Mahomedanism, Christianity and also other minor systems. These systems differ partially or totally from each other in various ways with regard to the ideas of Creation, God and Moksha.

Each system embodies in itself the principles of psychology, metaphysics, theology, ethics, spirituality, practical morality and ontology. Forms, conceptions and speculations of each widely or partially differ from those of others. Even a lifelong study will not enable one to master the principles even of one system, with enormous labour, as they are replete with similarities and dissimilarities in themselves.

which throw a veil of obscurity over the true-ideal.

It is consequently very difficult for one even of high attainment to reconcile the various conceptions of human mind or thought.

Under these circumstances, one should avoid controversial wranglings and disputes, and should devote all his energies to the study of self..

If we go a little deeper into the question, we may say that the contradiction among the several Darshanas is inevitable; because the subject matter of discussion is such as can be known only by realisation. Words are always relative and therefore their connotation as regards self, which is absolute, is bound to be imperfect.

Verse 25

तदेव राज्यं हि धनं तदेव
तपस्तदेवैह कला च सत्रै ।

स्वस्थे भवेच्छीतलताऽशये चेत्
नो चेद्वृथा सर्वमिदं हि मन्ये ॥

तेज राज्य राज्य, तेज धन धन, तेज तप तप, अने
कुला कुला छे, कु जहेन। प्राप्त थया पधी चित्तनी न्वस्थता
अने आशयमां शीतलता जामी रहे. अन्यथा तो ते
गुणाच्ये वृथा छे.

कला the power. स्वस्थे आशये (शान्तियुक्ते मनासि) in
a mind which is stable (and firmly resolute).
शीतलता calmness, tranquillity. वृथा of no avail.

If the mind, firmly resolute, attains to
tranquillity, it is itself an acquisition of kingdom,
wealth, austerities, fine arts and sciences. If
otherwise, I believe the aquisition of all these
things is fruitless.

❖ Compare:—

तद्ग्राहानं तद्द्विविज्ञानं तद्ग्राहयेयं तत्त्वमेव वा ।
येनाविद्यामतिक्रम्य मनस्तत्त्वे स्थिरीभवेत् ॥

—Gnanarnava—

Verse 26.

रूष्टजनैः किं यदि चित्तशान्ति-
 स्त्रूष्टजनैः किं यदि चित्ततापः ॥
 प्रीणाति नो नैव दुनोति चान्यान्
 स्वस्थः सदौदास्यपरो हि योगी ॥

आपणा हृदयनी अंदर शान्ति छे, तो पछी मनुष्योना
 श्रृङ्ख थवाथी शुं ? अने आपणा हृदयमांज संताप-अथाति
 छे, तो पछी मनुष्योनी प्रभूतावडे करीने पछु शुं ? आवा
 कारणुथीज योगी पुढपें। हमेशां स्वस्थपणे उदासीन वृत्ति-
 वाणा रहे छे, तेहो नथी कोइने हुःण हेता के नथी कोइना
 हिपर भ्रीति करता।

रूषः (from रूष p. p. of रूष) angry. चित्तशान्तिः
 tranquillity of the mind. रूषः from (रूष p. p. of रूष) pleased. चित्ततापः burning of the mind सदौदास्यपरो
 (सदा जादासीन्ये तत्परः) devoted to solitariness. योगी
 one practising yogas.

" When real tranquillity of heart is attained,
 what if the people are displeased, and when
 the mind is heated with afflictions, what if the
 people are pleased? And hence

ascetic, who is resolute, and who has always an attitude of indifference to worldly matters does neither please nor afflict others.

Notes on the 25th and the 26th verses:—

These verses emphasise the potent influence of quietude and indifference. This belongs to the Inner-Self. Whenever there is any feeling of real quiescence, the Self in the ordinary-man experiences the unfolding of the nature of the Higher Self. The ordinary man identifies himself with his physical and mental bodies, and thinks that through such bodies he receives happiness. So in order to have quiet and happiness he must have recourse to the withdrawal of worldly attachments, and he must resort to meditative practices, whereby he would be able to remove matter in combination with his soul.

Thus he receives true knowledge. The removal of this impure matter which, prevents up to this time the unfolding of the true nature of self, enables him to realise the inherent bliss. This bliss is superior to that received

from sovereignty of three worlds and austerities etc., In the absence of such bliss, all the acquisitions of sovereignty etc. are worthless. The ascetic who is blessed with internal peace and quietude, acquiesces alike in, like and dislike, pleasure and pain, and eulogy and censure. All his endeavours should be directed towards spiritual progress.

* Verse 27

एकः पापात् पतति नरके याति पुण्यात्स्वरेकः
पुण्यापुण्यप्रचयविगमान्मोक्षमेकः प्रयाति ।
संज्ञान्तूनं न भवति सुखं न द्वितीयेन कार्यं
तस्मादेको विचरति सदानन्दसौख्येन पूर्णः ॥

* Compare:—

धनानि भूमौ पशवश्च गोष्टे
जाया गृहद्वारि जनः स्मशाने ।
देहश्चितायां प्रलोकमार्गे
कर्मनुगो गच्छति जीव एकः ।।
असङ्गो शाचरन्कर्म परमाप्नोति पुरुषः ॥
(libagvnd / Gita) .

આ સંસારમાં પાપવડે કરીને જીવ એકદોજ નરકે જાય છે, અને પુણ્યથી સ્વર्गમાં પણ એકદોજ જાય છે, તેમ પુણ્ય-પાપના સંચયને હૂર કરી મોક્ષ પણ એકદોજ જાય છે. એટલે કે કુદુર્ણાદિના સંગથી કંઈ સુખ થતું નથી, તેમ અનિજવડે કરીને કંઈ કાર્ય થતું નથી. એટલા માટેજ હમેશાં આનંદ-સુખમાં પૂર્ણ મુર્ખો એકાંક્ષિજ વિચરે છે.

“**व:** heaven. ઉણાઉણપ્રવચયવિગમાત્ર through the destruction of the multitude of merits and demerits. મોક્ષ final emancipation. સદાનન્દસૌખ્યેન always with bliss of knowledge.

A being goes alone to hell on account of his sinful actions, and goes alone to heaven on account of his good actions. He alone receives salvation in consequence of the destruction of the multitude of merits and demerits. No pleasure could be derived from earthly connections, nor could it be derived from the good deeds of others. Therefore the ascetic being endued with bliss of knowledge moves alone.

Notes:—The yogi, fully conversant with the doctrine of Karma thinks within himself thus:—

"I go alone to hell by my own sins, and I go alone to heaven by my own good deeds. I alone will be blessed with salvation by accomplishing the removal of all matter in combination with my phenomenal soul. I enter this world by myself. I go out of it by myself. I have to do my own work of self moral improvement, and myself have to suffer my own pains. All the things in this world are separate from me, are not me the body included, which is only by delusion called oneself."

With these reflections (Ekatva and Anyatva) he dissociates himself from all worldly connections and relations, looking upon these as unsubstantial and worthless, and moves alone in this world.

* Verse 28

त्रैलोक्यमेतद्भुभिर्जितं ये—
र्मनोजये तेऽपि यतो न शक्ताः ।

* Compare:—

पादपङ्कजसंलीनं तस्यैतम्भुवनत्रयम् ।
यस्य चितं स्थिरीभूय स्वस्वरूपे लयं गतं ॥

—Gnanaarnava—

मनोजयस्यात् पुरो हि तस्मात्
सूर्णं त्रिलोकीविजयं वदन्ते ॥

संसारमां अेवा धृष्टा मनुष्योऽथ गत्या, के लेखोमे निवेदाक्षीने उत्ती लीधी(अर्थात् अर्हुपतींचो छ खांडने उत्ती ग्रहया) परंतु तेच्छा पञ्च मननो जय करवामां शक्तिभान न थया. भाटे मनना जयनी आगण निवेदाक्षीनो जय तृष्णु-समान गणवामां आवे छे.

त्रिलोक्यं the three worlds. मनोजये (मनसः जये) in the subjugation of mind. सूर्णं blade of grass. त्रिलोकी (त्रयाणां छोकानां समाहारः त्रिलोकी) the three worlds.

Even the kings (paramount) who achieved the conquest of three worlds were not able to subdue their minds. Therefore, the ascetics look upon the conquest of these three worlds as a mere blade of grass in comparison to the conquest of mind.

Notes:—This verse prescribes the complete subjugation of mind as a means for salvation. It is a matter of daily experience, that, the human mind is infested by evil passions, and

always fluctuates in the observance of religious duty. It is hotter than fire and stronger than a thunderbolt. It always indulges into restless thoughts and exults in imaginary delights. It has no respite for a moment as a boy from his play. It is more difficult to subdue the mind than to conquer the three worlds. Therefore, those, desirous of salvation should try their best for the attainment of complete mastery over the mind. It is strongly instrumental in working out all Karmas, whereby spiritual progress is advanced, and the attainment of final bliss is accelerated.

Verse 29.

मनोलयान्वास्ति परो हि योगो
 ज्ञानं तु तत्त्वार्थविचारणाच्च ।
 समाधिसौख्यान्व परं च सौख्यं
 संसारसारं ब्रयेतदेव ॥

मनना लयथी षीजे काई थोगा नथी, तत्त्वार्थनी
 विचारणुथी षीजुँ काई ज्ञान नथी, अने समाधिना सुखथी

ખીજું ડોએ સુખ નથી. એસ, સંસારમાં "સારભૂત" અને
ગ્રહ્યજ વંસ્તુઓ છે.

મનોલયાત् (મનસ: લય: આત્મનિ તત્ત્વાત्) withdrawal of Self
within self તત્ત્વાર્થવિચારણા (તત્ત્વસ્ય અર્થ: તત્ત્વ વિચારણાત्)
reflection of spiritual truth. સમાધિસૌખ્યાત् (સમાધિ:
એવ સૌખ્ય તત્ત્વાત्) the pleasure of concentration.
સંસારસારં the quintessence of worldly existence.

There is no higher meditation than the complete withdrawal of self within self; and there is no higher knowledge than the reflection of spiritual truth; and there is no higher felicity than the happiness derived from deep concentration. These three only are the quintessence of life.

Notes:—

This verse clearly describes the true nature of meditative yoga, knowledge and happiness. The chief ideal of worldly people, is the attainment of worldly possessions, wealth and beauties, and the ideal of those, who are morally, socially and intellectually superior to them, is national

rise and service of mankind, etc, and that of spiritually advanced souls is yoga, knowledge and bliss. The spiritually advanced souls look upon the complete absorption of mind in the realisation of self, as the true yoga; and the knowledge which discriminates right from wrong and classifies the principles as jiva etc as worthy of being cognised, abandoned and resorted to, as true knowledge; and happiness derived from concentration as substantial bliss. These are the three essentials, the achievement of which, is a real success in this world.

Verse 30

याः सिद्धयोऽष्टावपि दुर्लभा ये
रसायनं चाञ्जनधातुवादौ ।

Compare:—

यस्य चितं स्थिरीभूतं प्रसन्नं ज्ञानवासितं ।
सिद्धं मुनेस्तस्य साध्यं किपरैः कायदण्डनैः ॥

Gnanarnava—

ध्यानानि मंत्राश्च समाधियोगा—
थिते प्रसन्ने विषवद्वन्ति ॥

જ્ઞાહારે પ્રાણિને ચિત્તની પ્રસંગતા થાય છે, ત્યાંથી
હુલ્લશ ગોળી આડ સિદ્ધિયો, રસાયન, અંજન, ધાતુવાદ,
ધ્યાન, મંત્ર, સમાધિ અને યોગ એ ખાંધું વિષ તુલ્ય થઈ
જાય છે. અર્થાત્ તેટલી હુદે પહેંચેલ પ્રાણિને તે ખાંધાં
નકામાં થઈ પડે છે.

सિદ્ધય: superhuman powers રસાયન: unfailing
medicine અંજનધાતુવાદી: magic ointment and metal-
lurgy મંત્રાઃ: magical incantations

when one attains to the highest tranquillity even the eight superhuman powers, difficult of attainment, unfailing medicine used as an elixir of life, magical ointment, transmutation processes of metals, contemplations, magical incantations and meditative concentrations appear like virulent poison.

Notes:-

अणिमा लघिमा प्रासीः प्राकास्यं महिमा तथा ।

ईशित्वं च वशित्वं च तथा कामावसायिता ॥

There are eight different degrees of perfection:
 अणिमा, microcosm, is the specific property of the minuteness of the soul. लक्षिमा, lightness, is the diminution of specific gravity. प्राप्तिः, success in the attainment of desired objects and supernatural powers. प्राकाश्यं, overgain, is the obtaining more than one's expectations, also the property of entering into the system of another person. महिमा, macrocosm, is the special property of the soul of increasing the size at will. ईर्षित्वं, superiority, greatness, attainment of divine powers. वासित्वं, subjection, is the power of taming living creatures and bringing them under control, the restraint of passions and emotions. Bringing of men and women under subjection. कामावशायिता, the curbing of desires. गत्तिमा, heaviness is the specific property of making one's self heavy at will.

when, in the course of evolution, a lay man or an ascetic, who advances so far as to reach perfections, attains unshakable equanimity and spiritual illumination being free from all

intoxicating energies or inwrapping limitations, the acquisition of powers and happiness from siddhis (degrees of perfection), unfailing medicine etc. appear to him incomparably inferior to his bliss. The Siddhis etc. also impede his progress if the ascetic is after them. If he is lured thereby he again forms a new coating of matter and thus experiences the very pitfalls, which he tries to avoid.

Verse 31.

विद्वन्ति तत्त्वं न यथास्थितं वै
 संकल्पचिन्ताविषयाकुला ये ।
 संसारदुःखैश्च कदर्थितानां
 स्वग्रेडप्य तेषां नः समाधिसौख्यम् ॥

નેચો યथાસ્થિત તત્ત્વને જાણુતા નથી અને નેચો સંકલ્પ
 વિકલ્પ-ચિન્તા અને વિષયોમાં આકુલ થઈ રહેલા છે,
 તેમંજું સંસારના હુંચો વડે કરીને હુંખિત થઈ રહ્યા છે,
 તેઓને સ્વર્ણમાં પણ સંમાધિનું સુખ પ્રાપ્ત થતું નથી.

as it is; in its truest sense. સંકલ્પચિન્તા-

विषयाकुला (संकल्पात्र चिन्तात्र विषयात्र संकल्पचिन्ताविषयाः तैः आकुला)
 bewildered by vague thoughts, anxieties and sensual pleasures. स्वज्ञेषि even in a dream.

Those who do not know the true nature of the spiritual truth, and those who are bewildered by vague thoughts, anxieties and sensual pleasures, and those who are distressed by the troubles of worldly existence, can not enjoy even in a dream the happiness, derivable from deep concentration.

Notes:—The essential characteristics of a Jain, who wishes to attain to the right attitude of mind towards life, truth and the universe, are all based upon love, sympathy, fellow feeling and pity etc. They are the following:—(1) Following a profession in a just and honest way. (2) The marriage if one can not control his passions to avoid promiscuous indulgence. (3) Avoidance of dangerous spots and pursuits as gambling, lust and drinking etc. (4) Appreciation of the actions of spiritually experienced persons (5) Control of sense pleasures i.e.:—sexual passions, anger, greed and pride commensurate with his business and

household duties. (6) Residence in safe places, where he could perform his duties with perfect safety. (7) Association of good persons. (8) Living according to one's means. (9) Respect for customs, which do not transgress high principles. (10) Avoidance of undesirable habits as slandering and libelling. (11) Respect towards elders, superiors, spiritual teachers and deities. (12) Practice of temperate habits. (13) Avoidance of causing unnecessary ill-feeling. (14) Proper discharge of one's duties towards the inferiors and the distressed. (15) Performance of actions tending to the attainment of duty (Dharma), wealth (Artha), desires (Karma) and liberation (Moksha). (16) Arranging the course of life to one's strength, as to advance moral, social, intellectual and spiritual development.

Verse 32.

श्लोको वरं परमतत्त्वपथप्रकाशी
न ग्रन्थकोटिपठनं जनरञ्जनाय ।

संजीवनीति वरमौषधेकमेव
व्यर्थश्रमप्रजननो न तु मूलभारः ॥

परमतत्त्व (भाष्ण) ना भार्गने प्रकाशं करनारं
ओऽकज्ज श्लोकं श्रेष्ठं छे, परन्तु भात्र भनुण्येने रेज्जन करवा-
भाटे कर्देंडे श्रथेन्तुं पठन साढ़े नथी. जेमझे लुवनने
आपवावाणी ओऽकज्ज संलुवनी ओषधीनी प्राप्ति श्रेष्ठ छे,
‘परन्तु व्यर्थं श्रमने आपवावाणो भूणीयांनो लादे नकामेाज छे.

परमतत्त्वपथप्रकाशी (परमं तत्त्वं परमतत्त्वं तस्य पथः तस्य प्रकाशी)
illuminator of the path of highest truth. ग्रंथकोटि-
पठनं the study of innumerable (hundreds of) books
संजीवनीति. (संजीवनी is a kind of life restoring plant)
व्यर्थश्रमप्रजननः the accumulation of which involves
fruitless trouble.

Even one verse, illuminating the path of religious truth, is preferably superior to the study of innumerable books for the gratification of the people. The single life restoring plant is better than the heaps of vegetable medicines, the accumulation of which involves fruitless trouble.

Notes:-The "value" of a book consists in what

it will communicate; but not in what it will do for our amusement. A small book which makes out in thought, what it wants in bulk, is superior to a number of books, with trivial observations, common topics and vulgar thoughts. Even a single verse, which affords materials for pious reflection, and is replete with sound and abundant knowledge of infallible character, is highly valuable. Constant reflection on a single line, elucidating the higher truth accelerates one's progress towards real perfection.

A life restoring plant, which cures all diseases without failure, is more valuable than a heap of vegetable drugs, accumulated after enormous labour and unpleasant troubles.

This verse is well worth being borne in mind by us, living as we are in this age of advertisement.

Verse 33.

तावत्सुखेच्छा विषयादिभोगे
यावन्मनःस्वास्थ्यसुखं न बोक्ति

लब्धे मनःस्वास्थ्यमुरैकलेशे
त्रैलोक्यराज्येऽपि न तस्य बाधा ॥

मनुष्यने अहं सुधीर विषयादिलोक्यो या सुखनी इच्छा
रहे हे, के अहं सुधी मन स्वस्थताना सुखने जाधुतुं
नथी. (आत्मिक सुखने लगार पशु अनुलव थयो नथी.)
अहारे मन स्वस्थताना सुखनो ओक लेशपशु प्राप्त करे
हे, अहारे तहने विद्वांशीना राज्यनी पशु इच्छा थती नथी.

विषयादिभेगे in the enjoyment of sensual pleasure.
जनस्वास्थ्यमुर्वं the happiness through the tranquillity
of mind. हेस even a particle of त्रैलोक्यराज्ये in the
sovereignty over the three worlds. वाञ्छा earnest
desire.

So long as mind does not experience happiness derived from the state of mind, unruffled by the fluctuations of joy and grief, he desires happiness from the enjoyments of sensual objects etc. But if he attains a little of the tranquillity of mind, he has no desire even for the aquisition of the sovereignty over the three worlds.

[६६]

Verse 34.

न देवराजस्य न चक्रवर्तिन—
स्तद्वै सुखं रागयुतस्य मन्ये ।
यद्वीतरागस्य मुनेः सदात्म—
निष्टुस्य चित्तं स्थिरतां प्रयाति ॥ .

આ સંસારની અંદર રાગયુક્ત એવા હેવેન્ડ કે ચક્ર-
વર્તિને તે સુખ નથી, કે જે સુખ હુમેશાં આત્મનિષ્ઠ-
વીતરાગી મુનિનાં ચિત્તમાં સ્થિરતા કરીને રહે છે.

देवराजस्य (देवानां राजा तस्य) of Indra. रागयुतस्य of one
tinged with worldly attachments. वीतरागस्य of one
void of worldly attachments. आत्मानिष्टस्य of one
devoted to the realisation of self.

The happiness, which gains permanence in the
heart of an ascetic, who has lost all worldly
attachments, and who is ever devoted to the
knowledge of self, is not obtained even by Indra
(the lord of God) and by paramount kings
being tinged with worldly attachments.

Verse 35.

यथा यथा कार्यशताकुलं वै
 कुन्तापि नो विश्रमतीह चित्तम् ।
 तथा तथा तच्चमिदं दुरापं
 हृदि स्थितं सारविचारहीनैः ॥

જહેમ જહેમ સેંકડો કાર્યમાં આકુલ રહેવાથી ચિત્ત
 કષ્ટહૃદાઈ પણ સ્થિર થતું નથી, તેમ તેમ સારાસારના વિચાર-
 હીન મનુષ્યને હૃદયમાં સ્થિત આ તત્ત્વ પણ હૃદ્યાપ્ય થઈ
 જાય છે.

कार्यशताकुलं (कार्यणां शतानि सैः आकुलं) engaged in
 hundreds of occupations. इह in this world. दुरापं
 (हૃદેન आપ्यते) difficult of being attained. सारविचारहीनैः
 by those deprived of discerning faculties.

A mind of one engaged in hundreds of
 occupations does not rest anywhere in this world,
 so, the persons deprived of discerning faculties do
 not get at the real truth, buried deep in the heart.

Notes:—One who has formed the following

habits of mind etc. is likely to advance spiritually. They are:—*Akshudra* earnest, powerful and careful. *Rupavāna* of sound and healthy body with good senses. *Lokpriya* popular and charitable. *Frakrīti-Soma* pleasing by nature. *Akrura* not cruel. *Bhiru* cautious. *Ashiha* honest with sincere devotion to religious principles. *Su-dukshiny* civil. *Lujjālu* practising rigid avoidance of bad acts. *Dayālu* sympathetic. *Mādhyastha samya* *Dristwan* just and impartial. *Gunarāgi* appreciating virtues of others. *Satkathā* engagement in spiritually and morally beneficial topics. *Supasayula* surrounded by virtuous friends and relatives. *Dirghdarshi* foresighted. *Visheshrajna* of searching discrimination.

¹ *Friddhānug* following in the steps of really great, mature and self-controlled men. *Vinay* polite. *Kritajna* grateful. The Jainism holds that steady-ing a man and leading him into a right life is the proper way of returning obligation. *Parhitaniraia* bent upon doing good to others without expecting any return, and *Labaha-Lakshyn* having a quick grasp to learn without any trouble to himself or to his teacher.

Verse 36.

शमसुखरसलेशाद् द्वेष्यतां संप्रयाता
 विविधविषयभोगात्यन्तवाऽङ्गाविशेषाः ।
 परमसुखमिदं यद्भुज्यतेऽन्तः समाधौ
 मनसि सति तदा ते शिष्यते किं बदान्यत् ॥

હે આત્મનું ! વિવિધ પ્રકારના વિષયોના લોગની અત્યંત વાંચાઓ, પ્રશભુણના રસના લેશમાત્રથી દ્વેષ્યતાને પ્રાપું છે. હું કે લે તને અંતઃસમાધિ આભ્યન્તર સમાધિમાં હુંડું ગન સ્થિત થવાથી પરમસુખનો અનુશાસ (આત્માનુલખ) અન્ય છે, તો પછી ણતાન, કે સંસારમાં ણીજું શું રીખવાતું અદ્દી રહે છે ?

गમसुखરसलेशाद् from even a portion of spiritual bliss विविध.....विशेषाः (विविधाः विषयभोगाः तेऽन्तवाऽङ्गाविशेषाः) hankering after varieties of sensual pleasures अन्तः सમाधौ in deep concentration. शिष्यते कि what is there, that is remaining.

Hankering after varieties of sensual enjoyment turns into dislike on attaining even a portion of

spiritual bliss. When the mind in deep concentration tastes this supreme felicity speak out, what remains to be desired ?

Notes on 33rd, 34th and 36th verses:—

These verses emphatically pronounce the superiority of real happiness, derived from the dawn of spiritual knowledge, brought on by quietude and indifference to worldly objects over the happiness, which proceeds from the attainment of sovereignty of the three worlds, being into its nature unsubstantial, transitory and vanishing.

The worldly people, launched into the vast ocean of worldly life, and taking delight in the phenomenal elements of bodily existence are tossed to and fro by the waves of pleasure and passion.

Sometimes, the acquisition of worldly pleasures and enjoyments in various forms and shapes gladdens their hearts. Sometimes, the loss of friend, relatives and property etc causes unbearable pain to them. Thus immersed, they begin to feel the suffocating irksomeness of worldliness. with

their crude notions of good and evil, they get involved in a large conflict of individual interest, worry and trouble, through enjoying sometimes a few short moments of pleasant life. These verses condemn such persons to the privation of quietude of mind, which lead to spiritual knowledge.



The reader might have gathered from the foregoing what lesson this little work attempts to inculcate. It is chiefly of the worthlessness of worldly life and the consequent advisability of renouncing it. Here however we should not lose sight of one fact if we are to properly appreciate Indian Ethics and Philosophy. A charge is frequently brought forward against the Indians, that their philosophy teaches them to look down with scorn upon mundane affairs, and that the baneful result of such teaching is to incapacitate them for playing the right roll, God has assigned to man in the evolution of the world. But to those who have grasped the spirit of

Indian philosophy, it is clear as daylight that the charge holds no water. The principal aim is to bring about *Vairāgya* which can be best done by painting the world in the dark colour; nor can we say the picture fails to represent fact. Exaggeration is said to be a dominant trait in Indian character; and the method adopted by our philosophers in tackling the problem before them is entirely in consonance with it. They particularly emphasise one aspect of the worldly life in order to produce aversion for it and thus facilitate spiritual progress. It is what is sometimes called *Arthavāda* and not to be construed too rigidly. Truth seems to lie rather the other way. As the world is constituted, it is impossible that every one becomes an ascetic. A too literal interpretation therefore would mean an absolute embargo on worldly affairs, and it can never be maintained. Hence we find a middle course proposed for layman. Complete disattachment, if practicable, more easily brings about the achievement of

the good. But it is not a forbidden fruit for laymen. Some rare instances are noted of even laymen attaining Moksha; but, for the generality of them it may be said that they reap as they sow. They realise spiritual bliss in proportion as they practise disattachment. In fact every thing depends upon the mental attitude of the individual. The busiest merchant may be internally but an indifferent onlooker doing his duty just as an apparently most affectionate nurse has her heart set upon something else while looking after the children of her mistress. The greater the dis-attachment of this sort, the nearer the truth he approaches.

The sum and substance is this, that while the material world engages our attention, we should not ignore its spiritual aspect and that bearing this in mind if we do our duty, we shall slowly but surely, be moving on the outward path, and in the end reach the desired goal.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

Depend on the strength of your own righteousness. Fight valiantly against sin, lust and selfishness.

Avoid evils and store in good.



SELECT OPINIONS.

Their Highnesses the Maharaja Saheb, and
Maharani Saheb of Bhavnagar.

x x x x x x x x

It is a singular testimony of excellent qualities of both head and heart of the late Mr. Lalubhai that it is thought fit to dedicate the book to him.

Their Highnesses are much pleased to possess this little work, which, on taking the bird's eyeview is found very interesting and instructive to the public at large, and will no doubt be highly appreciated.

Their Highnesses are very pleased to add such a valuable book to their library.

— ପ୍ରକାଶନ —

* * * * that the Hon'ble Sir Elio Colvin has read it with interest.

Mount Abu, } For The First Assistant to
13th. July 1917. } the Agent to the Governor
General in Rajputana



* * * * It is a good book full of high morality and good precepts. The notes explaining the verses are very useful and serve to remove misunderstanding of the purpose of the original. * * * * The Jain Theory of life as I understand it, is high and noble; it does not come in conflict with reason

Vedantic and Jain Theories of life are both excellent and it is high time, people understood the latter properly. * * *

Madar gate. } Sd. Har Bilas Sarda.

Ajmer, 8-7-17 } B. A., P. R. S. L., M. R. A.



* * * * The author of Hridaya Pradipa has quite effectively illumined the quintessence of worldly existence; मनोलय, तत्त्वार्थ विचार and समाधि सौख्य. The combined effect of the 36 verses is to lucidly illustrate the three materials.

The arrangement adopted.....is bound to render very useful help to the student and the general reader. * * * *

Mr. Lalubhai's life sketch is a fitting prelude, serving the double purpose of a tribute to the worthy young man's memory and an object lesson for the younger generation.

(जानन्ति केचिक्कनु कर्तुमीमाः) such persons derive inspiration from the acts of youngmen like Mr. Lalubhai while (कर्तुशमा ये न च ते विदन्ति) men of this class derive their knowledge and information from the precepts contained in the books like Hridaya Pradipa. + + + +

asada, Kathiawar } Sd. Chimanalal Girdharlal
8-7-17 } Mehta. Dep. Asst. pol. Agent.

..... + + + + It is a very beautiful text and I have read it with pleasure and profit. Even Non-Jains can enjoy it and derive much advantage from the perusal. It is a good thought to couple its issue with the name of a worthy citizen, now alas no more in this world. The translation is quite good and notes are just what is required.

+ + + + On the whole, the text and translation are well worth reading and will serve the object-enlightenment of the readers for which your Sabha has published them.

Jaipur House } Sd Chandradhara Guleri B.A.
Ajmere 6-7-17. } Mayo College.

+ + + + Light of the Soul which I have
read with great interest, the book written on
the plan of the Pali Dharmapada will prove of
great use to those who want to know the
essence of Jain morality.

Calcutta, } Sd. SatisChandra Vidyabhusan.
 } Siddhanta Mahodadhi.
4-7-17 } M. A. Ph. D. F. I. R. S.
 } Principal, Sanskrit College, Calcutta.

હૃદય પ્રદીપ નિવૃત્તિયોગનો વૈરાગ્ય ગીત પ્રદૂષણે
છે. રચના બધુ પ્રાસાદિટ છે. પદ્ધતિંધ અને ભાષાંધની વિશિષ્ટતા
ઉપરથી તથા એકાદ સૂચક શાખા ઉપરથી નિષ્ઠાપુ આવે છે કે એ
ડાઈ જેન સાધુની ઇતિ છે. તે પાંચ છ શતકથી વધારે પ્રાચીન હોય
અમે કાગળું નથી. અને ગુજરાતી અનુવાદ કે ઓપવામાં ચાલ્યો
છે તે મુદ્દાસર છે. દ્વારે વ્યાખ્યાન ખુલાસાવાળું છે. સામાન્ય વાંચ-
કને ખૂલ સમજવામાં અને ઉપયોગી છે. x. x x

(સદી) કેશવલાલ હર્ષદાય મુખ્ય. ડી. એ.

It is very interesting reading
and instructive on the basic principles of Jainism.

Indore. } Sd. J. L. Jaini. M. A. M. R. A. S.
9th July 1917. } Bar-at-Law.
 } Judge, High Court, Indore.

* * * * I am glad to see that the same
is connected with the name of my esteemed friend
Mr. L. M. Mehta. Upon a cursory perusal the
book appears to be of absorbing interest and
I am quite sure it will really serve the purpose
it is intended to fulfil.

Bombay, 5-7-17 } Sd. Motichand G. Kapadia,
 } B. A. LL. B. & Solicitor.

+ + + + Light of the Soul which I find
very interesting reading. It is worthily dedicat-
ed to the memory of one whom I knew as a

model student and subsequently as an esteemed officer of this state. Alas ! that Lalubhai was cut off in the bloom of life. + + +

| | |
|---|--|
| Sd. B. A. Entee, B. A. Bhavnagar, 27-7-17 | Late Principal Samaldas College, Director of State Education and Controller of state Accounts, Bhavnagar. |
|---|--|



+ + + + Mr. Motichand Master has been a very old and sincere friend of mine and I had consequently opportunities of knowing his son, the late lamented Mr. Lalubhai to whose memory the book is very deservingly dedicated.

The title of the book itself is suggestive of its value and I must confess my inability to give an adequate opinion on the merits of its high teaching. The opinion contained in verse 32 applies

in my humble opinion with correctness to the truth compressed in this book of 36 verses.

Nadiad, } Sd. Gopaldas V. Desai.

29-7-17. } Late Revenue Commissioner

Bhavnagar State and Naib Dewan
Junagad.

+ + + + The title of the book faithfully suggests the innate nature of the heart of the one to whom it is dedicated. The idea of such a dedication has proved very happy.

6-7-17.

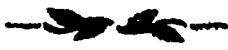
Sd. Faramji Kharsedji.

Press Superintendent,

Bhavnagar State.

+ + + + I have gone through the book, the Light of the Soul. The said book is worth reading. It would be useful, not only to Jainism, but to all classes of religion.

23-7-17. Sd. Chunilal Chatrabhuja Vakil.
 (Jamnagar.)

——
 Modern Review, August 1917.

+ + + + The book is written in Sanskrit and advocates views which are founded on Jain philosophy and metaphysics. The publication of the Sanskrit Text, with its translation into Gujarati & English together with short notes is calculated to make it useful to those who want to become acquainted with this branch.....of Jain Literature.

——

Samaldas College Magazine.

This is a booklet giving in compendium the main underlying principles of Jain philosophy. It will be found useful by all; the original Sanskrit verses are accompanied by Gujarati and English translations; in places important explanatory notes are appended. Some of the Sanskrit verses are really charming as they are marked by naturalness of diction and nobility of thought. The work may be used as a text book for imparting religious education by all who are interested in the movement. Works such as this will go a great way in reconciling the differences between Hinduism and Jainism.

It is dedicated to Lallubhai M. Mehta, B. A., LL. B. late Nyayadhisha in Bhavnagar State. From the introduction prefixed by the Hon'ble Mr. Lallubhai Samaldas, he appears to have been

a model Jain and a very popular and able officer. It was unfortunate that he was cut off in his prime of life.

जैनधर्म प्रकाशः

..... भटुभ न्यायाधीश भी. सत्त्वुभाई मेतीवंद भडेता, भी. ए; अल गोल. भी. ने अपेणु करवाभां आगेक छे. आ गृहस्थनु अनुकरणीय छननयनित्र प्रारंभभां छँजीश भापाभां आपनाभां आव्यु छे. युक खास वांचवा लायह छे. शनन अनित्राहि छँजीश विभाग अटदो थिए सुंदर लभागेक छे के तने भाटे सारा सारा विद्वनेअ पर्यु उच्चे भत दर्शाव्यो छे, वैराग्य वासनाने दृढ करवा भाटे साधांत वांचवा योऽप्य छे, योहा द्विसमांज पहुळी आवृति खलास थर्मि छे.

— अद्वैतानुसारी —

आत्मानंद प्रकाशः

..... पुस्तक नानु छोवा छतां सर्वने अत्युपयोगी नीवडे तेभं छे अने अचेत् भाषांतर सरल भाषाभां.

બાખાયેલું છે. અગ્રેણ દીકાની સાથે સાથે ને તે ડીકાતું પણ ગુજરાતી ભાષાંતર ખીજ આવૃત્તિ વખતે થાતો તો તે વધારે ઉપયોગી બનંશે.

આ નોની ઝુકમાં જેનું હદ્દ્ય પ્રેમાળી હતું અને કે એક સંજગન પુઃષ્પ હતો તેવા એક જૈન બંધુ સહૃગત લલુભાઈ મોતીચંદ મહેતા ખો. અ. અલ. અલ. ખો. અમના અનુકરણીય જીવનની રેખા તેખના ફોટો સાથે આપેલી છે. જે પુઃષ્પ ખરેખર એક નરરતન હતો. સ્વર્ગ વાંસી અને સદ્ગુહરથને માટે અનેક સંજગનો અને વિદ્વાનોએ હચો અર્થ રંગાવેલ છે.

જૈન શાસન.



..... આ પુસ્તક આધાર અવલોકનાં જેનું “હદ્દ્ય પ્રદીપ” એ નામ પૂર્ણ રીતે સાર્વક થયેલું માલીમ પડે છે. મુજબ અંથકીર્તિ અનુભવ જીવનની પ્રશ્નાંસા કરી આ લખું કાવ્યોનો આરંભ કરેશો છે. આ અંથમાં જગતના લોતિક પદાર્થી વધતી જતી તૃપ્યાનો રૂપેદ કરવા અને સંસારનો રોગ-કુદ્ધ છે. અને તેને કરવાનું ઔપદધ મ્યક વિચાર છે, એ વાત સિદ્ધ કરવા..... ખણ્ણો હદ્દ્યાકૃપિક દ્વિપુ-

દેશ આપેલો છે. તે શિવાય અર્થાત્; વૈરંગ્ય અને ઉપરામ પાર્મેષાને માટે ને તરફનાનેના ઉપરેશની: જરૂર છે તે ઉપરેસ ચાં કથુ અંથમાં અસરકારક રીતે મેળી શકાય તેમ છે:

આ ઉપરોગી લધુ અંથનો યુજદાતી અને છુંગેણ બાધામાં વિદેશની સાથે અતુવાદ ભી. મેતીલાલ અમ. શાહે કરેલો છે, તેથી મૂળ અંથની મહત્વામાં મોટો વધારો થયેલો છે. તે સાથે પદાની અંદર આવેલા કંઈન વાક્યોને વિશેષ વ્યુત્પત્તિથી સગળનવાનો અને કુરોણ રથને તેના અન્ય અંથોના મહત્વા પ્રમાણો આપવાનો ને શ્રમ કર્સદામાં આન્યો છે, તે નવીન સુવક અરથાતીઓને વિશેષ આવકાદાયક થઈ પડે તેવો છે, અને તેથી એશક આ લધુ અંથનું જીરન વધારવામાં આવ્યું છે.

આ લધુ અંથનું સમર્પણું લાંબનગર રાજ્યના ન્યાયાસન ઉપર આવેલા એક સ્વર્ગવાસી લોકપિય ભી. લદુલાઈ મેતીચંદ મહેતા ભી. એ. એલ. એલ. ભી. ને કરેલું છે. તે સાથે આ પુસ્તકમાં જિતસાહી, પવિત્ર અને શાંતસુર્તિ એ સ્વર્ગવાસી ગૃહસ્થનું જીવનવિન પણ આપેલું છે. ને ઉપરથી ઉત્તેતમ ચારિત્રનો ભવ્ય નસુનો અને મતુષ્યતત્ત્વનું શુદ્ધ સ્વરૂપ થીના સુવકેને દર્શાનીય અને શિક્ષણીય અદ્ય પડે તેમ છે.

કુંકામાં આ એકજ અંથનું અને તેની સાથે અમર નામદી જોડાની એકા, તે સ્વર્ગવાસી આત્માના જીવનવિન સેદા શુદ્ધ મન મનન

કરેવામાં આવે તો ખીલ સંવિસ્તર ઉપરેશણ અથેના વાંચનની જરૂર
રહેતી નથી તે વિષે આ અંથમાંજ એક બાર્ધ પદ આપેલું છે.

“ શ્લોકો વરં પરમતત્ત્વપથપ્રકાશી ।

ન ગ્રંથકોટિપઠનं જનરંજનાય ॥ ”

પરમ હત્ય (મોક્ષ) ના ભાર્ગને પ્રકાશ કરનાર એકજ લોક
ખ્સ છે. પરંતુ ભાવ મનુષ્યોને રંજન કરવા ભાટે કરોડો અથોને ભાષ્યવા
વાંચવાની કાંઈ જરૂર નથી.”

આ લધુ અંથ જૈન અને જૈનેતર દ્વૈક રીતી પુઢ્યને સાથાંત
વાંચવા અમે ભલામણુ કરીએ છીએ.

